

Entered at Stationer's Hall.



Entered at Stationer's Hall.

10 Sc

THE  
G L O R Y  
OF THE  
Two Crown'd Heads,  
ADAM and CHRIST,  
UNVEILED;  
OR  
THE MYSTERY  
OF THE  
NEW TESTAMENT  
OPENED.

Originally written by the Rev. DAVID CULY.

*Now republished with*  
NOTES, CRITICAL and EXPLANATORY.  
TO WHICH IS ANNEXED  
MARTIN LUTHER'S LETTER  
ON  
PREDESTINATION.

By the Rev. SAMUEL REECE, Plymouth-Dock.

*Plymouth-Dock.*

PRINTED and SOLD by J. HEYDON, MARKET-STREET.  
Sold also by LACKINGTON, ALLEN, and CO. BAYNES; CROSEY,  
and LETTERMAN, London; GRAY, Plymouth;  
and S. WOOLMER, Exeter.  
1800.

16

Y R O L E

311-10

2hceH Bawet3 owT

721113 UN FILED

1941

MAITRYM CH

713

MVSEVM  
BRITAN  
NICVM

УЧОТХИЛЫЙ [БЛОК] [БЛОК] [БЛОК]

RECEIVED

MARTIN LUTHER LETTER

42

10-11-1944

14-10-1941. SAMUEL REED, Plymouth-Dock.

— 100 —

1923

THE UNIVERSITY OF CHICAGO

1944

1. 1911-1912



# PREFACE.

**T**HE knowledge of God, and of his Son Jesus Christ, is said to be life eternal. This knowledge is the gift of God, and whatever he gratuitously communicates, does not essentially belong to any of its recipients, being a gift from above; the vigour with which it operates is always in proportion to the degree of its communication; hence we can easily account for the manifest disproportion there exists between the attainments of believers in the acquisition of knowledge; "there is a diversity of gifts, but the communication of them

them is by the same spirit, and the end proposed is the spiritual advantage and the increasing profit of the mind; the spirit of God being the spirit of truth, can never be supposed to teach different men different systems as true, that are wholly subversive of each other. Men have ever (whatever system they have adopted) found it advantageous to father all their errors upon God, forgetting, however, that it is as impossible for God to contradict himself in his word, as it is for him to disgrace himself in his works.

Hence I conclude, that as the spirit of God applies that system, whatever it may be, which is founded in infinite wisdom, *He can apply but that one system*, as the idea of infinite wisdom eternally precludes the idea of a second choice, as the first effort must be the best.

To know what that system is, we must have recourse to the divine testimony, and there we find, that Christ is said to be "our life,"---to "have life

in himself;" that he is come into the world to seek and to save that which was lost; and this conduct is not imputed to the compassionate feelings of the moment, when our misery gained its dreadful ascendancy over the mind,---but the regular result of an eternal council;---the necessary consequence of a covenanted agreement, preparatory to the execution of which, *all things were made for him and by him.*

In this light our author considered the subject, and although neither he nor any other adopting the same principles, can boast of an host on their side; yet, they have that to boast of, which is of infinitely greater consequence, for the hosts we see are formed by human interest and human wisdom, but with us is the eternal God." We have his word, and where his name is recorded, there will he be to bless it.

We have to this day the protecting hand of God visibly with us, for notwithstanding the clamorous opposition  
of



of Priests and their hirelings, we have continued to the present moment; and as the interest of God and the interest of truth are one and the same, God can never desert the one without trampling under his feet, the glory of his name and the dignity of his crown.

N. B. PATRICK HAMILTON'S *Doctrine of the Law and Gospel*, (which was promised in a former Advertisement) having appeared in the *Gospel Magazine*, rendered the Publication of it in this unnecessary.

In this light our light is not the subject, and although neither he nor any other adopting the same principles, can boast of an host on their side; yet, they have that to boast of, which is of infinitely greater consequence, for the hosts we were formed by human interest and wisdom, but with us is the eternal God. We have his word, and where his name is recorded, there will he be to bless it.

We have to this day the protecting hand of God visibly with us, for notwithstanding the clamorous opposition of

THE  
G L O R Y  
OF THE  
Two Crown'd Heads, &c.

---

**A**MONGST my distracted thoughts  
This morning as I lay,  
I to my Master sought  
My straying thoughts to stay;  
But much ado I had  
To call these wand'ers home,  
But that they may be read,  
I think to write them down.

I thought of that passage, Gen. i. 1. *In the beginning God created the heavens and the earth.*  
I propounded to myself a question, thus:—The beginning of what?—The beginning of that unspeakable and glorious Essence I knew it could not be, so that I see it was the beginning of his works, so consequently the beginning of all things that are made here. I stood amazed to think what infinite wisdom must be in God, to have all the whole creation of heaven and earth, and all the whole government and management, from  
B first

first to last, already settled in his unchangeable will. Eph. i. 11. Acts xv. 18. Prov. iii. 19, 20. Is. xlv. 12. The heavens and their hosts have their courses; the angels their number and their offices; men their number and their acts, their ends; his gifts natural and spiritual; his word, ordinances, and means, all were already settled in his will and knowledge. (The doctrine is this :) That the beginning of time was the beginning of God's working, and the beginning of God's working, was the beginning of God's <sup>(a)</sup> revealing

---

(a) The beginning of God's revealing of himself.

God being the creator of all, a period must have been when none existed but God, and consequently only known to himself, having determined in his wisdom to reveal himself; the end could not be obtained, without the formation of beings, capacitated by the possession of reason to enjoy intellectual happiness, arising from the contemplation of the perfection of their Maker. This "self-sufficient and original cause of all things," being infinite in his nature, and incomprehensible in all the attributes that inhere in that nature could never be perceived in any degree whatever, (notwithstanding the possession of reason) but through the intervention of finite means, as mediums of communication between him

him

4



revealing of his will, settled in himself from all eternity.

Day unto day uttereth speech, and night unto night sheweth knowledge. Ps. xix. 10. I thus  
comment

---

him who is absolutely infinite, and those whose capacities (however enlarged) are but finite; hence all that is known, and all that can be known of God, through an endless succession of eternal ages, will fall infinitely short of comprehending him who is absolutely incomprehensible. The wisdom of God being infinite, therefore infallible admits of no second choice; hence I infer, that the means of its appointment as mediums of communication are the best; the best adapted to the capacity of the creature, and the best calculated to display the ineffable glory and excellency of him, who constitutes his creatures happy, by making himself known. Sovereign wisdom has displayed itself in the adaptation of that as the medium of communication, which possesses in itself the greatest proximity to the Divine original. The Lord Jesus Christ is the grand medium of communication, but as God over all blessed for ever, a God equal with his Father, from the incomprehensibility of his nature, he could not be a medium of communication, but as God-man-mediator the image of the invisible God, the first born of every creature, Col. i. 15. and through  
B 2 him,

comment upon it: Had man been created the first day, (as angels were) he might have seen every evening what was reserved in the will of God the evening before, for day unto day declares it,

---

him, all, whether angels or men, view the perfections of God. Do angels with adoring wonder view the stupendous works of creation? they were called into existence by the almighty fiat of the Son of God. By him all things were made. John i. 3. And irrespective of his mediatorial character was not any thing made that was made. Col. i. 16. Do they with grateful astonishment contemplate their own glorious existencies? Those existencies, glorious as they are, they received from his hands,—for he made all, whether they be thrones, principalities, or powers, all were made by him and for him. Col. i. 16. Do they with all the fervor of angelic feelings and gratitude, view the happiness of their state and the glory of their mysterious appointments, as ministering spirits to attend upon Christ and his charge in the world? The one they enjoy in and from him, as the head of all principalities and powers. Col. ii. 10. In him they are gathered, in him they are chosen, and in him they are confirmed in this happy state; and their appointment to the other is in consequence of the mysterious plan of sovereign love and mercy to fallen, faithless,

it, till the six days work was finished, the seventh at even, Adam might (I suppose) Ps. xlix. 12. see, in his fall, the will of God, in respect of government and providence, and so to the world's end.

---

faithless, and guilty men. Heb. i. 14. Do they witness with what undeviating regularity, all things are conducted and are supported; by him all things consist. Col. i. 17. Do they in the discharge of their office, witness the return of any prodigal, and see his lazar sores healed? they see him return, and they rejoice at the sight: they see him healed, and they communicate the glad tidings; but neither did his return, nor the cure that is effected, spring from the resolution of his will, or the renovating energy of any created being; all were performed by the mighty power of God, for none can come unto the Son except the Father draw him, and out of the fullness (in the Son have all thus led) received, and grace for grace. John i. 16. Thus they learn the manifold wisdom of God by the church, or by the different dispensations of God towards his church. Eph. iii. 10. Christian men derive all their religious information from the same source. As God is invisible, dwelling in light inaccessible, he formed the gracious resolution of revealing the name of God, the nature of God, the gracious designs of God, and well qualified he is for the arduous undertaking. No



end. Day unto day and night unto night uttereth knowledge, in respect of us, and not of God.

---

man hath seen God at any time ; the only begotten Son who is in the bosom of the Father, (he is well acquainted with the Father's designs,) and having the spirit without measure, he searches the depths of God, the profundity of his love, the depths of his mercy, that secret deep that coucheth beneath every dispensation. Is God a God of love ? Christ is the brightest evidence of that love. God so loved the world, &c. John i. 18. Are we admitted into a state of peaceful reconciliation with God ? God was in Christ reconciling the world unto himself, &c. 2 Cor. v. 19. What views of God we are blessed with here ; and whatever discoveries are reserved for us hereafter, all will flow from this divine source. And after all that can be known of God here and hereafter( he'll still remain perfectly incomprehensible ; and may we not suppose, that a part of the glory and happiness of the celestial world, will arise from the perpetual approximation of the mind to the divine standard, and yet as distant as ever from the great original.

“ His essence is a vast abyss,  
 “ Which angels cannot sound ;  
 “ An ocean of infinities  
 “ Where all our thoughts are drown'd.”

Known

Known unto God are all his works (and ways) from the beginning of the world. Acts xv. 18. Which is spoke in respect of his government, which is according to his will, settled before the world was, and not of the things that are made, for then he must know things by sight, as we do, and so consequently know no more than we do, which is no less than blasphemy; for if God must see all things done before he knows it, or if he must look out of himself to know any thing, then,

First, We make him like ourselves.

Secondly, We deny his fore-knowledge.

Thirdly, We deny him that which the Heathens will not rob their gods of. To do this is worse than Heathenism, for they have their good and evil demons. But if it be demanded, whether God's Will is in every action, in respect of governing the world as in creating of it? I answer, yea. I argue thus:

First. If God knew his works from the beginning of the world, he must know it some way, he must know it either by looking in himself, or out of himself.—We will sum up all with this: God saw Adam before he was made. How did God know that there would be an Adam? God knew that all the world should fall in him. How did God know that there would be a foederal covenant made with him?

Secondly.

Secondly. God knew that there would be no promise made to Adam to uphold him in that covenant.

Thirdly. How did God know that there would be no promise given him to uphold him?

It must be answered, God knew his own Will. Eccl. iii. 14. Eph. i. 11. and so in respect of every thing. The Lord knew that Pharoah would not let the people go: but how knew he that? because he would harden his heart (b). Ex. iv, 2. The Lord knew that Cyrus would  
let

---

(b) “ The Apostle says, Who may resist the  
“ will of God? By the word *will*, Paul gives us  
“ to understand, that God actually *willeth* those  
“ very things, unto which men are hardened by  
“ him. When Paul adds, *who may resist?* he  
“ in fact points out the necessity, which they  
“ whom God hardens, are under of doing those  
“ things. When God would harden Pharoah,  
“ in order that he might not obey the command-  
“ ment; it was the actual will of God, that  
“ Pharoah should not obey. Yea, God himself  
“ wrought in Pharoah to oppose the command-  
“ ment sent him. Pharoah therefore did in re-  
“ ality, what God willed him to do; yea, he  
“ did no more than what God himself had  
“ wrought in him to do; nor was it in Pha-  
“ roah's power to act otherwise than he did.  
You'll



let his people go out of their captivity; but how did God know that? He knew, because he knew he would give him power and will to do it. Is. xlv. 1, 2, 3, 4. Now in respect of the elect of God in particular; I know, saith God to Abraham, that he will command his children; signifying all his elect; Gal. iii. 7. that they shall keep the way of the Lord.

Quest. How did God know that? He knew it because he would write his law in their hearts.

---

“ You’ll conclude that these are hard sayings; nay, but O man, who art thou that repliest against God? St. Paul does not accommodate nor soften down a single syllable, of what he had just asserted. The sacred penman does not deny, that they, who are hardened by God, perish according to the will of God. The Apostle does not admit it to be even possible, that a person who is hardened from above, can perform what is good. Paul (instead of setting himself to answer our reasoning) contents himself with giving us a solemn caution, not to sit in judgment on the decrees of God, assuring us, that we cannot arraign the Deity at our own bar, without being guilty of the utmost boldness and impiety. Does God turn the wicked into hell, with all the nations that forget God? Is it a crime to say, he resolved to do it before hand?”

Jer.

Jer. xxxi. 33. Heb. viii. 10. Jer. xxix. 10, 11.  
So much for this knowledge of God. (c)

Obs. But it may be objected: God leaving Adam to his own will, did not that prove that God

---

(c) The knowledge of God. The Holy Ghost, in the 146 Psal. and the 5th ver. describes the nature of the divine intelligence: great is our Lord, and of great power; his understanding is infinite. The knowledge that God possesses is not the result of a succession of ideas, but an eternal expansion of mind, by which he comprehends every thing that *would* take place, did his power not prevent, of every thing that does exist, for it is the result of his appointment, of every thing that shall come to pass hereafter, relative to all, whether good or bad, for the former will enjoy his portion according to the provision of sovereign love; the latter will be rewarded according to the spirit of distributive justice; both which are applied and enforced by his divine power, and regulated by his understanding. The first branch of this description of the divine knowledge, by which God knows every thing that would exist, did not the interposition of his providence prevent, I recollect to have read somewhere, to have been called by the schoolmen, "Knowledge of simple Intelligence" of things that are not actually done. You'll see this explained, if you refer

God left the government of the creature to itself?

Ans. First: If God had left Adam to his own will, to perform the law of nature only (as

---

refer to the 23 ch. 1 Sam. 9, 12 ver. where David expresses his anxiety respecting what part the men of Keilah would act when Saul pursued him. He desires Abiathar the High Priest, to take the ephod in which were placed the Urim and Thumim, and to enquire at the mouth of God, whether they would deliver him and his men to the hands of Saul? The answer was, They will deliver thee, *i. e.* if he stayed there; but Divine Providence interposed, and by the discovery of things that would have taken place, did he not prevent it, rescued David once more from the hands of his enemy? I feel myself particularly interested in this branch of his divine knowledge. He sees every deep design of every foe. Who can tell how many deliverances they have been favored with from dangers unseen, therefore unknown? The enquiry with christians is not what *would* their enemies do unto them to gratify their insatiable malevolence? but, what is it they would not do?—Ever remember that the “effect of all possible contingencies,” are under the cognizance of Divine Knowledge, and under the control of Divine Power. He knows every thing that



(as a beast) with a promise of reward, or a threatening of punishment, much might have been; therefore a beastly objection. But,

Secondly, God giving him a law, with a promise

---

that exists, because every thing exists in consequence of Divine volition. He willed them into existence, therefore they are. "Let there be light, and there was light." He found no more difficulty in the formation of the brightest angel, than in the construction of the wing of a fly; having made them all, he of necessity must know them all; there is no creature hid from his sight; neither is there any creature that is not manifest. Heb. iv. 13.

"He fix'd the end, ere time began,

"Of seraph, reptile, and of man."

The irrational as well as rational part of creation, are equally known in their number, and in all their wants; the cattle upon a thousand hills, all the fowls of the mountains are numbered by him. Ps. l. 10, 11. It was his knowledge that measured out for them that peculiar extent of the earth's surface for their habitation, and his goodness fertilized it, to bring forth in proper kind, and in sufficient quantity, food for them all; his care and goodness extend to them all from the leviathan that dries up "Jordan at a single draught," to the innumerable millions of animal

promise of reward, and a threat of punishment, by which God manifested his power as a governor and a lawgiver.

Thirdly. Had not God left Adam to his own will

animalcule that subsist upon the "effluvia emitted from a blade of grass." In this sense, the observation of the Poet is just:

"Think not Heaven partial in its care,

"The fur that warms a Monarch, once warm'd a Bear."

The length of their lives, as well as the life itself, together with the means of their support, are ascertained by his knowledge. The life of a sparrow shall no more be sacrificed without his knowledge, without his consent, without his appointment, than the life of the universe. Mat. x.

30.

"Who sees with equal eye, as God of all,

"A hero perish, or a sparrow fall,

"Atoms or systems into ruin hurl'd,

"And now a bubble burst, and now a world."

Inseparably connected with this is the prescience, or fore-knowledge of God, by which he has not only foreseen, but foreordained, that every creature that he hath formed, and every circumstance he hath appointed, (and there are no circumstances which he hath not appointed) shall be subservient to the grand end, God proposed

c

in

will, his obedience could not properly been his own.

Fourthly. Had not God left him to his own will, but had given him a promise to uphold

---

in all his works. As this doctrine is more immediately connected with another branch of our subject, we shall only refer to a few circumstances recorded in the word, where the pre-disposing property of the Divine Knowledge is demonstrated.

“ God consigns every person and thing to its proper use ; worketh every thing agreeable to his pre-determination ; and accordingly separates one thing from another, so as to make each thing answer its proper end.” The pre-disposing property of the Divine knowledge appears in the following circumstances.

God had determined that his people should go down into Egypt ; how was this to be effected by means, in all appearance, that would produce effects contrary to what were intended. The first step towards it was, Joseph was to have a mysterious representation of his future greatness ; this he had without any design related ; but God had a design in it ; it excited in his brethren envy and hatred, which induced them to form the horrid plan of murdering their own brother ! God prevented it ; they sold him into Egypt, but God will



his fault in eating could not have been his own  
 either, but his that promised him assistance and  
 did not; so that there was need that Adam  
 should be left to his own will; for, if he obeyed,  
 he

with him; they were moved with envy; their  
 wrath was made to praise the hidden footsteps of  
 almighty mercy. In Egypt, a variety of pain-  
 ful circumstances attended him, and a diabolical  
 design, *from very high authority*, formed against  
 his life, because he would not (being then under  
 Divine influence) attempt to damn his soul for  
 the fleeting gratification of a bestial passion  
 charged with a crime of the most malignant na-  
 ture, he was imprisoned, with an inflexible dis-  
 position on the part of the persons *said to be*  
*injured*, to inflict upon this fettered sheep, the  
 most painful, the most dreadful punishment;  
 confined to his cell, (but not a solitary one; this  
 would have impeded the plan of God) unacquaint-  
 ed with the result of the mystery; his com-  
 panions in misery dream; Joseph interprets their  
 dreams; in due time Pharoah dreams; none could  
 interpret the dream; Joseph was the man fixed  
 upon, by God, and by Pharoah according to the  
 will of God. Joseph interprets it; and in con-  
 sequence of the knowledge found in him, and  
 the impressive influence of the Divine power  
 upon Pharoah's mind, from a prison he is exalted

he obeyed his governor's will ; and if he fell, he fell in the hands of his governor, and to his disposing.

Fifthly. If he had not been left to his own will, God could not justly have condemned him.

Sixthly. Nor Adam could not justly have condemned himself.

to a place of dignity, honor, and confidence. Famine raged in the land of his nativity ; this was to bring Jacob and his brethren into Egypt ; Jacob died, Joseph died, and Pharoah died. In order to accomplish the designs of God in afflicting his people, another Pharoah that knew not Joseph, was to have the government of Egypt ; the former Pharoah, from his very make, and the services Joseph had rendered him, could not tyrannize over them (for it is not all that *can* be tyrants, in addition to a marble form, a tyrant has an iron heart.) Hence God raised up this Pharoah (cast in a peculiar mould) for this very end and purpose, and for no other whatever, to afflict, but the affliction was for a given time ; and when the moment came, Pharoah is informed, that he was raised up for this very end and purpose, that the power of God might be shewn in him, and that God's name should be declared throughout all the Earth. Exod. ix. 16. Rom. ix. 17.

Secondly.

Seventhly. Had God given Adam a promise of upholding, and not left him to his own will, Satan assaulting of Adam, had assaulted God, as in the case of every believer, so he could not justly have overcome him; Zech. ii. 8. or God must falsify his promise.

Eighthly. Had he not been left to his own will (that was free) he had not been left in the similitude of God; for he having the liberty of his will, to will freely, incapable of being forced, was a glorious image of God.

The next thing in order is, Who this World was created for? and who it was made by?

First. It was made for him to whom all is committed, which is Jesus Christ. Col. i. 16. 1 Cor. viii. 6. Heb. i. 2.

Secondly. It was created by Jesus Christ, not only for him, but by him. Col. i. 16. Heb. i. 2. John i. 3.

Both these points being proved, I begin the Amplification of the first; the Doctrine shall be the Words of the Scriptures. All things that has been made in time, has been made for Jesus Christ, whether it was Heaven, whether it was angels, whether it was the earth with its fullness, whether it was Adam, whether it was the covenant made with him, whether it was the law upon Mount Sina; all things were for him and by him.



If all things were made for Jesus Christ (d), then Jesus Christ must be before all things. Col. i. 17. And he is before all things, (saith the Apostle) and by him all things consist. Now more

---

(d) All things were made for him. There are none who believe the Bible to be a revelation from God, that can call this in question; being a positive assertion without the most distant shadow of an equivoue. The enquiry therefore is, for what purpose were all things made for Christ? It must have for its object, a design worthy of God, and worthy the reception of Christ in the sense it is to be taken; for if Christ did not discover in the things formed an object worthy of his acceptance, his choice could not be determined; for the freedom of choice does not, neither can it be the result of coercion, but it must arise from the nature and the fitness of the object proposed to the understanding; and if there was any thing to be performed by Christ, or sufferings to be endured, in consequence of the end proposed in the creation of all things, and his acceptance of them in the sense meant, the object will be found to possess energy sufficient to induce obedience, and will serve as a powerful stimulus, to endure sufferings.

In a certain sense all things were made for God. (By God-I mean the three divine persons

in

more particularly: if all things, then angels were made for him. Why, what need had he of angels? Heb. i. 14. Are they not all ministring spirits? He stood in need of them to serve, and that

---

in one undivided essence, irrespective of the œconomy of any dispensation.) He made all things, that the invisible things of him, from the creation of the world, might be clearly seen, being understood by the things that are made, even his eternal power and Godhead, Rom. i. 19, 20. And as the wisdom of Father, Son, and Spirit, were equally concerned in the formation of the plan, the power inhering in the three divine persons equally engaged in its execution, the subject formed participating equally of the image of all; and being the happy recipient of their united gifts to an equal degree, there could be no possible difference in point of right in this sense, in any degree whatever. For Adam, in the *simple* state of his creation, stood equally related, and equally indebted to Father, Son, and Holy Spirit.

Come, let us make man, (herein we see the united co-operation of power) in our own image, (herein he partook equally of their moral qualities) after our likeness, (the design formed by their united wisdom) let him have dominion over the fish of the sea, &c. (the unity of their munificence, in the gift of universal empire.) So, in  
whatever

that was all ; therefore, no reward for their services, but their delight in their services.

Secondly. Men were made for Jesus Christ also, not for themselves. It could not be for any good

---

whatever point of view we regard Adam in the *simple* state of creation, he was as much made for the Father, as the Son, the Son as the Spirit, and the Spirit as both, without any difference whatever : for if we admit, as the Scriptures assert, an equality of dignity, of operation and design, there can be no difference of right, therefore no greater right enjoyed by the one above the other, and without any possible diminution or increase of that right. In order to ascertain the nature of the object, we must take the Scriptures, and these only for our referees. What is the nature of that object, according to the testimony of God ? for the testimony of man has no authority, but in proportion to its agreement with that of God. In the word, we find proposed, as a motive to Christ, (and let it be recollected, that when we speak of Christ, we attach the idea of man and God united in one person, and anointed to the offices hereafter mentioned, to the latter absolute Deity irrespective, as was said before, of any oeconomy or dispensation whatever.) The Heathen for his inheritance, and the uttermost parts of the earth for his possession ; and this was in consequence



good he saw in them before existence, but only and alone for Jesus Christ; it was not for any good he saw they needed, nor any good they should enjoy by it, that moved God to create them, but only

---

sequence of the end for which all things were created, (for Christ,) I will declare the decree, (the appointment) the Lord said unto me, thou art my Son, this day have I begotten thee. Ps. ii. 8, 9. The same subject is further illustrated in the 53 ch. of Isaiah, where the terms are specified, upon which he was to enjoy this inheritance, when thou shalt make his soul an offering for sin, he shall see his seed, &c. We find, that as soon as the conditions of obedience and sufferings were proposed, on the part of the Father, and accepted on the part of the Son, that Christ was considered as the lamb slain from the foundation of the world. Rom. xiii. 8. Hence, Solomon speaking in the person of Christ, I was set up from everlasting, from the beginning, or ever the earth was. Prov. viii. 23. As God, he could not be exalted to higher dignity, than he ever possessed: but as man united to God in the above appointment, and as such he rejoiced in the habitable parts of the world. He rejoiced not in the habitable parts of the world, because glory and happiness were the attendants of his life in it. There was nothing desirable in the poverty  
- of

only and alone for Jesus Christ ; all other motives were too low to move him, only Jesus Christ, all things were made for him ; let us learn to bless Jesus Christ, the cause of our creation, for  
we

---

of Bethlehem, there was nothing captivating in the groans of Gethsemane, and nothing to be coveted in the cruel, lingering, and ignominious crucifixion. But the result of the whole, was the impelling principle to obey, to suffer, and to die. Looking unto Jesus, the author and finisher of our faith, who for the *joy* that was set before him, endured the Cross, despising the shame, and is set down at the right hand of the throne of God. Heb. xii. 2.

All things were not only made for him, but by him ; and if we admit wisdom, infinite wisdom, concerned in the execution of the work, we shall find that all things were made in the best possible state, to accelerate the accomplishment of the end proposed. For the admission of any circumstance whatever, that tends to impede its accomplishment, is either a mark of weakness or ignorance ; for if power exists, it is its province to prevent the impediment ; and it is the part of Wisdom to point out its existence. As neither of the above considerations can apply to Christ, (who is emphatically called the All-wise and Omnipotent God,) I conclude, that every thing was performed

we were created for him, not for ourselves, but for him only. Isaiah liv. 5. Let us forget the shame of our youth, for our Maker is our husband; we were made for him alone, which is more than Eve could say by her husband; though she was made for him, she was not made by him. Was Eve made of him? yet she was not made by him; but we are made for him, and we are made

---

performed with an unerring eye, to the accomplishment of the design, without any deviation whatever in any single circumstance; and particularly man, either in his creation, in the ends and motives that determined his conduct, or his fall the result of both. The Mosaic account of man's creation is, that he was created upon the image of God. God is holy, just, and good: so was Adam, and he possessed these qualities, in exact proportion to the receptive capacity of mind, received from his Maker. In fact, he was as holy, as just, and as good as God would have him to be, and as God could constitute him in that state. These assertions are additionally confirmed by Solomon, when the original state of man becomes the subject of his inspired and descriptive pen. He introduces it with admiration! Lo, this only have I found, that God made man upright; (and more than upright he could not be made) but they have sought out many inventions.



made by him, and we are made of him. Eph. v. 30.

Thirdly. If all things were made for Jesus Christ, then the covenant made with Adam was made for Jesus Christ. Thus I argue : If Adam was a shadow, or the figure, then Jesus Christ was the substance. Now here lyeth the matter, wherein Adam was a shadow of Christ.

First.

---

inventions. Eccl. vii. 29. Neither was there any thing wanting (after God brought a helpmeet for him) to constitute his state happy, and perfectly so in its kind. Neither could Adam be created in any other state, than that in which he was created ; for his creation was not the undefinable effect of unlimited power, but the nature of every effect produced by that power, circumscribed within the limits prescribed by infinite wisdom : in this situation he needed no more to make him happy, than what he had already received, and being perfectly free from every imperfection, he needed not, in this simple state, the interposition of any intermediate character between him and God : and having a law given him, had he obeyed that law, he never would have needed any. If he had obeyed that law, and thus secure as the reward of his obedience, the happiness of his creation state ; the designs of God in constituting Christ, the Lamb slain from

First. In his creation, he was made in the likeness of God. Gen. i. 27. So God created man in his own image ; and if all things were made by him, then Jesus Christ, God-man, made Adam in his own image, male and female created he them. Matt. xix. 4, 5. He created them male and female in one body, and called their name Adam. Gen. v. 2. in the day that he created

---

from the foundation of the world, would have been defeated ; and the end he proposed in creating all things for Christ rendered void. Since the Scriptures of God positively assert, that Christ is a Lamb, and *the* Lamb slain from the foundation of the world, and that all things were made by him, and for him in that capacity ; and that man, the most glorious part of the works of creation, received a law from the hands of his Maker ; which law, had he obeyed, his obedience would have defeated the end proposed, in constituting Christ the Sacrificial Lamb. We ought to enquire what could be the design of God, in giving Adam such a law ? I anticipate the reply, that every superficial observer would make to the enquiry, that Adam might obey it, and thus secure happiness to himself and his posterity. Let me for a moment examine the merit of this reply ; it *seems* an important one, from two considerations ; it can boast antiquity on its side ; it has

D

another

ated them. So when Jesus Christ made Adam, he made him in his own image, male and female, undistinguished, but one body, till distinguished into distinct persons, but yet one body and one flesh.

So when Eve was taken out of Adam, he did not take her out of relation to his body, but only made distinct persons, distinguished by sexes; and

---

another *prop equally powerful*; popular prejudices will mouth its propriety. But let it be remembered, that its antiquity is no proof of its scriptural authority, neither is its popularity any proof of its consistency with the immoveable fixity of the Divine plan of operations. Most assuredly God had a design in this, and a design perfectly in unison with the exaltation of Christ, to his mediatorial office: for, be it known, that in the mind, in the word, and in the works of God, there can be no schism. It is written, and that by the finger of God, that Jesus was exalted to be a Prince, in the management of the complicated concerns of every system, particularly of those that bear any affinity with men; who alone, amidst all the systems that have been formed, are called his portion; as if all other things and beings were no more than the necessary appendages of his church: united with his princely dignity, is his saving power, and a Saviour, &c.

&c.



and their communion is a communion of persons and sexes, but yet but one body, and but one flesh, by conjugal covenant. So Jesus Christ, when the members of his body were distinguished, being set up in Adam, it did not separate them from his body, nor from his flesh, but in order to have communion with them by another way.

Secondly.

---

&c. In consequence of this lifting up, "his goings forth were of old, from everlasting." These words apply to him, and him only; and, to set the matter beyond the power of doubtful disputation, the very place of his birth is specified: and thou Bethlehem Ephratah, though thou art least amongst the thousands of Judah, yet out of thee shall he come forth, who shall be a ruler in Israel. Micah, v. 2. If God therefore gave Adam a law, with a design that Adam should obey that law, and in consequence of its obedience, secure the happiness of that state in which he was created. God must enjoy a pleasure in the prosperity of Adam, and rejoice in his happiness. Adam did not obey, though God designed he should, according to the above reply. Adam did not obey, though God delighted in his obedience. Adam did not obey though God expected it; for whatever God designs, he expects the accomplishment; and if God delighted in the prosperous

Secondly. In that the man is not of the woman, but the woman is of the man. 1 Cor. xi. 7, 8, 9. And if the woman be the glory of the man, then if Jesus Christ had not had the matter of woman considered, and set up in him ever since he was Jesus Christ, he had been short of Adam's glory, for Adam was created with his glory or image in him, which was his wife. 1 Cor. xi. 7.

Thirdly.

---

perous happiness of Adam, arising from his obedience, and expected that obedience to the given law, he must have been disappointed in the one, and deprived of the other. Attendant upon disappointment is misery, and misery commensurate with the nature of the disappointment; the disappointment arising from the above considerations must be an infinite one, (I really shudder in following this felonious sentiment to that gibbet it richly deserves) being the disappointment of a God, consequently attendant with infinite misery; and if thus infinitely miserable, he is rendered incapable of constituting others happy; for how can he communicate that to others, of which he himself is deprived: and, if disappointed once, he may continue to meet with disappointments, through an endless succession of eternal ages. The thought is blasphemous; blasphemous as it is, it is the necessary consequence  
of

Thirdly. Had not Jesus Christ been the whole body, as Adam was, the Church could not have been so nigh to Christ as Eve was to Adam.

Fourthly. Had not the Church been as near to Christ when she was created, as Eve was to Adam, when she was taken out of him, she was short of the glory of Eve, for Eve had a head already in covenant for her, that had he stood, she could

---

of the above blasphemous reply. Let the reply, with its infernal cargo of horrid consequences, be hissed with abhorrence round the world. "We have a surer word of prophecy whereunto we do dwell to take heed, as unto a light shining in a dark place." This divine testimony yields an impenetrable covert, to screen us from every blast of error. Here we find, that amidst all the fluctuating state of human affairs, the affairs of God, are undisturbed. I am the Lord, I change not, is his memorial still. Prov. xix. 21. Suppose we contrast the reply with the known attributes of God? Did God, before the fall, view the *apparently* calamitous event? Yes, this cannot be denied, "for he seeth the end from the beginning." Did he possess power to prevent it? Yes, for he is the Lord of Sabaoth, being the original source, from whence all power proceeded. He must, of necessity of nature, possess that attribute in an infinitely higher sense than



could never have perished, whatsoever she had done. As touching this point, let us observe, that Eve was not taken out of Adam when God made the covenant with him ; Gen. ii. 17. But of the tree of knowledge of good and evil, thou shalt not eat of it ; for in the day that thou eatest thereof, thou shalt surely die. The very next words, ver. 18, And the Lord God said, it is not good

---

all the power, in all creatures collectively considered. The Sun may serve as an imperfect emblem of what we mean ; all the rays that enlighten, that cheer with their heat, and fructify by their influence the world, emanate from the Sun ; yet, all the properties of all these rays, thus emitted in every possible direction, would bear in this collected state, but a very imperfect comparison with the Sun itself. Though in one instance there is a fitness in the emblem to convey the truth we mean to inculcate, there is a glorious difference ; for, from the emission of its rays, we perceive, (or probably, more properly, we think we perceive) a gradual diminution : yet, in the other, though his power gave energy to all, his power cannot be diminished ; he still abides the God of omnipotence. Then its existence cannot be proved from the want of power in God to prevent it, the want of prescience to foresee it, the want of wisdom to ascertain the best mode of its pre-

good for man to be alone. Ver. 20, 21, compare. So it appears plainly, that the covenant was made with Adam alone and only; but it may be objected. Did not she, reasoning with the serpent, Gen. iii. 3. saying, God hath said, ye shall not eat of it, prove that she thought she must die for her eating?

First, I answer: She was the weaker vessel,  
therefore

prevention, nor the want of goodness to incline him, had he thought proper: the non-prevention of it must therefore be the result of a determination of mind; and the determination of such a being must have for its governing principle, the best, the happiest consequences. Before I come to ascertain by the Divine testimony, the design of God in giving the law in question, you'll permit me to propose a few questions, for the perusal of the contemplative reader.

Did God, and that from all eternity, design that his people should be redeemed by the death of Christ? While you retain, or profess to retain, any veneration for the Bible, you cannot answer in the negative.

Did God design to redeem them in any other state but as fallen creatures? there are but two states in which they possibly can be considered, either innocent or guilty; as innocent they could not be redeemed, for the innocent needs no ransom;

therefore not so much to be regarded : but, suppose she had thought so, that did not make it true ; she was the more like the wife of Adam that knew no other but she must die for eating, neither before she did eat, nor after.

Secondly. Farther ; It appears that her personal obedience was not required, because she was not then a distinct person from Adam.

Thirdly,

---

som: then they must be considered as guilty; for Christ was made under the law, to redeem them that were under the law, under the curse of the law, and their guilt reduced them to that state. Has God ever decreed any end, without implying in the decree, the means that will accomplish that end? If he has, he has designed to obtain an end, without means to effect it. To believe this, is to suppose, that God decrees not only without any certainty of obtaining the end, but also without a possibility of attaining it; for there can be no possible effect produced without a corresponding cause.

Could the Devil, by his subtle intrigues, cause the fall of man, had not God given Adam a law. No; "for where there is no law, there is no transgression.

If God intended Adam to abide in his original state, and if Adam *could not fall* without a law, does it not, from the nature of things, appear  
more



Thirdly. She could not sensibly receive the law from the mouth of God whilst she was in Adam.

Fourthly. She must have received the law from Adam, as her head and rector, or governor under God, for her obedience to God. Eph. v. 22. From all which it appears plainly there was no obedience required in this covenant, but the

---

more consistent with that supposed design, that God should either support him under the attacks of Satan, or not to have given him a law at all? In the former instance he would have retained his integrity unsullied: in the latter, his mind would for ever remain unimpressible. But, you will ask, what kind of being must Adam be without a law? What kind? the same as when he came out of the hand of his Maker, without sin, and without the least propensity to sin. Let those who cavil at the truths of God, seal their tongues in silence, until they see that all the ways of God are mysteriously awful, yet mercifully consistent.

Has the fall been succeeded by a dispensation of greater wisdom, greater goodness, greater love, and compassionate tenderness, than could *otherwise* have been revealed? Yes: the mysteries of electing love, the unbought grace of the everlasting covenant, generate in the mind such exalted

the obedience of Adam's person. I say, there was no obedience required as the conditions of life and death, neither for Adam nor his posterity, but Adam's only. The doctrine is this: that all the covenants that God has made with particular men, and theirs have been the amplification and confirmation of the covenant of grace, and not the covenant itself. First of Adam. And first,  
How

---

alted, such transporting ideas of the Most High, that nature, could we even pry into all her hidden secrets, and explain all her mysterious laws, appears but a feeble effect of his power; while the other unbosoms his heart, and brings the weary and distracted mind of the guilty, to repose upon the covenanted lap of uncreated faithfulness. What sight can be compared with a God in our nature bleeding, that the wounded infant, weltering in his blood might live. Ezek. xvi. 6. 14.

Do the children of God here and in Heaven, consider themselves under greater obligations for their redemption than creation? Yes: for in Heaven, where every power of the mind is properly attuned, to celebrate the praises of God, there is no mention made of creation, but redemption, Rev. i. 5, 6. and this is perfectly consonant with the nature of things, for the means  
that

How the covenant of grace was amplified or manifested in Adam's covenant.

First. In respect of Adam himself. Adam was formed of the dust of the earth. Gen. ii. 7. There was the substance of every particular member of his body formed or framed, every organ fitly prepared and compared, fit for action, according to their several offices, only wanting a principle

---

that obtain an end, have no glory by reason of the glory that excelleth in the end itself.

If it is admitted, (such in fact are the professions of all that *seem* to have an attachment to revealed religion, whether *Calvinists* or *Neonomians*) that greater glory results to God, and greater happiness flows to man, in consequence of the new order of things, than *could* have been, had Adam *retained* the dignity of his original state. How can we exonerate man from some kind of obligation to the Devil, for the introduction of that misery into the world, which has been succeeded by such a bright effulgence of compassion, which, while it absorbs the guilty tear, and removes misery from the heart; awes the power of Satan into nihility, and obliges him, with a distracted roar, to contract his claw and drop his prey: "thus the prey is taken from the mighty." The idea of an event's (which involves such astonishing consequences) taking place without the consent



principle of life to put them in action ; and this curious formed body is capable of having a wife taken out of it, and yet remains a perfect compleat person. Thus organized, the Lord breathed into him the breath of life ; and when Adam took in that breath, he took it for himself and his wife ; for it cannot be proved that God breathed into Eve as he did into Adam. Gen ii. 21. And the Lord  
caused

---

consent, (nay, if God gave them a law in order to prevent it) contrary to the will, against the inclination, and in opposition to the designs of the Supreme Governor of the world, is so derogatory to God, so dishonorable to his character, and so contrary to the written word, that I cannot admit it; for, upon its very surface I read a vile impeachment of all those attributes that endear his government, and that constitute God the object of my worship. If we separate from God the ideas of love, wisdom, power, and goodness, he ceases to be a *fit* object of worship. But how strange does it appear, that those men that will readily allow, that Satan could not impoverish the Gadarenes by drowning their pigs, but by obtaining leave from God. Yet, they would fain have us believe, that the same enemy immersed a world of rational intelligencies in an ocean of guilty misery, from which they can never emerge, but as they are buoyed up to a pitch of Divine  
vigor

caused a deep sleep to fall upon Adam. Adam was not dead when God took the rib out of his side; but God operating and working in that life, built him a wife meet for him. Though the life that she lived in him was not intelligible, till

---

vigor and activity, (for their vigor and their activity, is the vigor and activity of him who is their life) by his hand, whose protection *they had forfeited against his will*, as represented by them.

Paul boldly and unequivocally asserts the design of God in *giving* the law: Rom. v. 20. Moreover, the law *entered* that the offence might abound; but, where sin abounded, grace did much more abound. The only difficulty that can be *made* to appear, arises from the ambiguity of the term law; for the term is used to express not only a command moral or positive, but also the influence of an external power, or an internal principle upon the mind; whether that power or that principle be good or bad. Thus Paul expresses himself, when describing the influence of the blessed spirit, and its corresponding effects, "*the law of the spirit of life*," &c. meaning the impelling energy, the irresistible influence of the divine power upon his mind. When speaking of the influence of sin, he calls it "*a law in his members*," &c.

E

In

till an intelligible soul was joined to that life; so before she was taken out of him, she was sustained in him, and by him; for she lived in him, and by him, though not yet made meet for him (by form and reason) to have conjugal communion

---

In the words above cited, it either means that standard of perfection, which springs from the properties of the divine nature, as bearing a relation to man, who does in himself, or is to be made by another to quadrate with that standard, or that positive command that God gave *the man* in the garden of Eden, respecting the tree of knowledge of good and evil. A moral command as it arises from the unchangeable nature of things, is of eternal continuance: a positive command ceases to claim obedience, when the end of its institution is answered. It is evident that Paul could have no reference to the ceremonial law; for the design of its institution was typically to take away sin; and before it could take away sin, sin must have existed, and it could not have existed prior to a given law, of which it is a transgression. He could not refer to the judicial law, for its design was to punish, in a civil sense, crimes committed against the state: he could have no reference to the second publication of the law upon Sinai, for offences existed before this: it must therefore refer to a law given anterior to the



union with her ; so Jesus Christ was set up from everlasting. (He that is Wisdom direct me here in this transcendent glory.) I was set up from everlasting, from the beginning, or ever the earth was ;

the commission of any crime, when man was in the *pure, simple state of nature*. Do not let your prejudices be so shocked as to impede the operation of thought, when you see, that *with the* Apostle we are going to inform you, that God gave a positive command to Adam, that a certain offence should abound in consequence of its disobedience. We can prove from facts, that God has given a positive command, expressive of a *supposed* will, and that at the time of giving it, he was determined it should not be obeyed in the sense it was understood by the subject ; and to that extent the words of the command admitted of. A demonstration of this we have in the command which God gave unto Abraham, to sacrifice his son Isaac ; the words of the command were plain, positive, and unqualified in all the objects it embraced. Abraham, from the whole of his conduct, considered it in this light, for he acted conformable to the given order : throughout the whole, there was nothing left undone that ought to have been done. Moriah was to be the scene of action ; to Moriah he came ; the sacrificing of Isaac was the *visible* end proposed ; Isaac was there ; the wood

was ; Prov. viii. 23 : when there was no depths, I was brought forth ; ver. 25.

This Christ speaketh of his human nature, I was set up, cannot be applied to his Godhead ; for setting up signifieth his being inferior to his Father,

---

that was to consume the burnt offering prepared ; Abraham in one hand carried the fire that was to consume, and in the other the knife (the size of which he measured with his eye, to ascertain the depth he should plunge it in his son) that was to slay the burnt offering. At that critical juncture, when the father's hand was uplifted, to yield *perfect* obedience to the command, an angel was dispatched, commissioned from God, to prevent the obedience ; Gen. xxi. 1. 13 : for whatever Abraham did, was only preparatory to the obedience required ; this is evident from the reflection of Isaac ; " Behold the fire and the wood, but where is the lamb for the burnt-offering ? The proof of Abraham's design, and the light in which he considered the command, are from the whole of his conduct indubitable. But the design of obeying, is not obedience in the sense required by the letter of the command : his being prevented by an angel, proved it the design of God, that he should not obey, in the sense Abraham understood it, and as required by the command itself.—I would here anticipate an objection

ther, which he was not in respect of his Godhead; for in respect of that he was equal with his Father; Phil. ii. 6. Heb. i. 3; neither can it signify his human nature alone, distinct from us.

First.

jection which may arise in the mind of the reader, from the recognition of Abraham's faith in this instance, by Paul in his Epistle to the Heb. xi. 17: but it should be remembered, that Paul introduces the relation with a latitude that admits, with the strictest propriety, the above observations: "by faith, Abraham, when he was tried, offered up," &c. The idea that Paul affixes to the verb tried, is correspondent with the verb tempt, in the original history: both imply in that connection, an attainment on the part of the person tempting or proving of the end proposed, without an actual compliance with the letter of the command, to the fullness of its extent, on the part of the person tried. The act of the mind proved the energy of his faith; for after he mentally sacrificed his son, he received him in a figure from the dead. Yet, in the sense Abraham regarded the command, and according to its obvious meaning, he did not obey; for when he was upon the point of obeying it, in its most unqualified sense, he was prevented by a messenger from God, which proves, that when God gave the command, he was determined that Abraham should be



First. Had he been set up, it must be either in esteem or in offices : I answer, in both.

First. In respect of esteem or honor. The first honor that our nature had, (and indeed the greatest) was to be taken in relation to God, which  
was

---

prevented from complying with its injunction. How could it be otherwise, if it is admitted that the moral law arises from the *nature* and not merely from the *will* of God, as a positive command does, its authority is unchangeable, and its rights unalienable. Does it say unto *one*, thou shalt not kill? it says unto *all*, thou shalt not kill : and the law of God arising from his nature, cannot change until God changes. As its rights are as unalienable as its nature is unchangeable, could God in this instance abrogate his law? if in this instance, why not in all : God is no more above his law, than he is above his nature : and as long as God remains holy, just, and good, his law in all its titles, will remain unrepealed. Had Abraham obeyed the *positive* order of God in sacrificing his only son, contrary to the *moral* command, would he not have incurred guilt in the breach of that command? and, could that guilt be removed by a sovereign act of preterition irrespective of the obedience and atonement of Christ. Whence then did the necessity of the interposition of Christ arise in the behalf  
of

was in being taken into personal union with the Son of God: 2 Pet. i. 17.

Secondly. Our nature being thus united to the Son of God, which was his heir, was made Lord of all by inheritance: Heb. i. 2. 4. Ps. viii. 3, 4. Heb. ii. 6, 7, 8. Oh, infinite Wisdom! Oh,

---

of murderous David? he was guilty of murder! and had Abraham sacrificed his son, (my mind recoils at the idea of human sacrifices) he would have been guilty of murder also, in the breach of the same law, and the guilt of both acts equiponderant in the balance of divine justice. It may be urged, that had Abraham sacrificed his son, and that being accessory to the death of any person, is a real murder, under whatever circumstances it is perpetrated, that a provision would have been made for the removal of that guilt: but if a provision had been made, it must have been made by the imputation of the guilt of that act to Christ, and that too from the same date as the existence of the eternal covenant. But the murder was not committed, therefore no guilt could have been imputed. And it appears to me, that if Christ suffered under the weight of one sin more than his church had committed, he suffered unjustly; and if there are any acts of sin for which he did not suffer, his sufferings will be found not equivalent to the demands of law and justice.

Oh, infinite Counsel! If thou, Lord, hast said, What is man? surely I have reason to cry out, What is man? Now, if our nature has been thus honored and esteemed of God in Christ, then the whole body has been honorable; but the former is true, also the latter. Isaiah xliii. 4: Since thou

justice. If on the other hand it is said, that Isaac, as a sinner, having forfeited his life to the law, and that in consequence of that forfeiture, God had a right to demand that life, whenever and by what means he thought fit, without any blame attached to the instrument employed.

I answer; that as Isaac was a covenant, and an adopted son, his exposure to the law was done away, by the imputation of all his guilt to *him* who stood his surety. But, it may be further said, that the violent death of a believer is not incompatible with the gracious designs of mercy towards him. In this instance it would have defeated the purpose of God respecting Isaac, and nullify his promise to Abraham: In Isaac shall thy seed be called. Will any reply, by saying, that Abraham believed that God *would* have raised him from the dead? Abraham believed no such thing; neither does the word *say* that he did; but he believed that God was *able* to rise him up: so do I believe it as well as Abraham, and



thou wast precious in my sight, thou hast been  
 honorable, and I have loved thee. Prov. viii.  
 22, compare with ver. 30, 31. The Lord pos-  
 sessed me; ver. 22. Our nature was possessed.  
 And in ver. 30, I was daily his delight: ver. 31,  
 Rejoicing in the habitable part of his earth.

Here

---

and so does every Christian believe the same :  
 without the energy of Abraham's faith, I believe  
 that God will rise the dead. The power that  
 will rise the dead, with the same ease could have  
 brought Isaac out of his ashes ; and no power  
 short of that, for the man who died, the moment  
 that is past, is as really dead as Abel, who died  
 thousands of years ago.

Will any one insinuate that Abraham's ac-  
 counting God *able* to rise his son from the dead,  
 was the same as believing that he *would* do it ?  
 They are two acts of the mind perfectly distinct ;  
 the one arises from the omnipotence of God, the  
 other is founded upon his promise. God gave  
 Abraham no promise to this effect. Did Abra-  
 ham believe without a promise ? if he did, he  
 acted presumptuously ; and if he acted presumptu-  
 ously, his name ought to have been called, Abra-  
 ham the Father of Presumers, instead of Abraham  
 the Father of the Faithful. But, suppose we  
 admit (that which is not true) that Abraham did  
 believe it, the belief of such an interposition in  
 his

Here he rejoices in the habitable part of his earth, the Lord possessing of him, as ver. 22. He inhabits the habitable part of his earth, which is the elect sons of men. So we see plainly that the whole body was set up together as such. Psalm cxxxix. 15, My substance was not hid from

---

his favor, would have blunted the keen edge of his distress, obscured the glorious energy of that faith he received from above, and transformed that which was designed, a severe trial into real happiness.

Such was the design of God in giving a positive command to Adam with respect to the forbidden fruit ; for the admission of any other sentiment respecting the subject, would involve the following contradiction, viz. That though God designed that Adam should yield obedience to the command, yet, the inclination of Adam proved from the result of the whole, more powerful ; and if so, his inclination to rebel, overcame the designs of God.

When I view the circumstances that existed before, and that succeeded the event, I am additionally confirmed in my opinion, respecting its appointment ; (and I will defy the world to prove, with all its subtilized sophistry, any difference between the fore-knowledge of God, and his divine decrees.) The circumstances I refer to, are

from thee: ver. 16, Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written.

Thirdly. If he was set up in offices, the whole body must be considered in him; for what offices could he have without a body? therefore he was Lord of life, not only of a spiritual life, but of a natural

---

are inseparably connected with the eternal settlements of the covenant of grace. In his creation state, man needed no grace; his creation-state being only the first approximating step towards that memorable epoch, that called forth a discovery on the part of God, of his gracious intentions. These circumstances are of a twofold nature, internal and external. The first I shall refer to, is the disposition of mind that God gave Eve, (for she could not give this disposition of mind to herself) an eager desire after an increase of knowledge, and the success of the temptation seems, according to the history, to have sprung from hence; for when she saw that the tree was to be desired to make one *wise*, she took of the fruit thereof; Gen. iii. 6: This tree was called, the tree of knowledge of good and evil. And it is plain and evident, that Eve knew nothing of evil till after the fall, and consequently was utterly ignorant of the existence of such a being as the Devil.

Now,



a natural life also. John v. 26; So hath he given to the Son to have life in himself. John i. 4; In him was life, and the life was the light of men. From whence I assert, that his spirit or soul was the first of life, or the original of life; Col. i. 15, or the first-born of every creature, or the substance of every creature, as the French translation will allow. Rev. iii. 14.

---

Now, if God meant Adam and Eve to have remained in that state, would he not have apprized them of his existence, and his meditated hostility against them, and pointed out to them the nature of the attack, together with the means of defeat: in the room of this, God, who is a God of *truth*, as well as a God of knowledge, pronounces all that he did to be good, and superlatively good, for all was very good, although he knew that in a short space of time, that Adam would involve himself and his posterity, in the deepest misery. Causes did exist, and their every possible effects ascertained of God at the moment he pronounced them very good. Transfer this conduct from God to a fallen creature, and see whether any man would not feel indignant at such an imputation. We will suppose an architect to have built an elegant and spacious mansion, he recommends it as a fit residence for his family, a family he loves, for it is a family perfectly agreeable to his wishes; they

The beginning of the creation of God. And though his sensual substance was not yet existing, yet his human and reasonable soul was brought forth and possessed, if the Scriptures be true. John i. 4; In him was life, and the life was the light of men. That is, human life was the original of the life and reason of men; not only that men were made in its likeness, but the life

---

they, according to his desire, occupy the mansion, with gratitude they view its order, and they view it with increasing delight, as it stands as the best, the only proof of his skill; the conveniences they enjoy in its diversified compartments, they consider as proofs of skill united with unbounded liberality: their benefactor visits them, and still animated with the noble principle of communicating happiness, he informs them that it is very good, *all* very good, "from the foundation to the dome." At that instant he knew the wind was veering, and that it would shift to that point from whence all its fury would beat upon the most vulnerable part of the edifice; its splendor cannot save it; its boasted conveniencies will soon be forgot, for the weight with which it will fall upon the devoted inhabitants, will crack every sinew, and cause every nerve to vibrate misery to the heart. But this is not all: did the evil cease with the *then* existing characters? it would

F

appear

life was the light of men. It was, (that is) it was their original, from whom their life, knowledge, reason, judgment, and all the powers of the soul and body had their being. So in the beginning was the word: thus he was the beginning; Col. i. 18: And in that beginning was the word, which was the eternal begotten Son of God. John i. 14; And the word was made flesh

---

appear tolerable, compared with the future effects of his treachery; for, connected with this edifice, are innumerable conductors, that transfer in all the certainty of human woe, the pain, the miserable inheritance to the latest posterity in all possible directions. Can you bear the contemplation *even* of such an *hypothetical* character without indignation? Can you witness such a flagrant instance of vile imposture, without feeling abhorrent? Would any one, for the riches of Europe, lie under such an imputation? Nature answers, and it recoils with indignation at the enquiry.—No.—Why then will any impute that to God, which would render a polluted wretch hateful and detestable to wretched men? Why should God's government be tarnished by such a foul and unfounded obloquy? or, do men think that they are to be serious in their discussion, and consistent in their views, of all subjects but God and his ways? When God said



lesh, and dwelt among us. What is this? It is this; the second Person is here called the Word. Now, as a word is first conceived, and then pronounced or revealed, so was the word made flesh; that is, the second Person takes humanity in his person, and clothed himself with humanity: now, humanity thus hypostatically united, all its powers are become infinite, not by transub-

---

All was very good, he had no reference whatever to any supposed stability in the things created, to abide in that state. God knew the contrary, and his having given all things unto Christ, before their existence, is a proof of his appointment. Had God designed the streams of happiness to flow from the pure fountain of Nature's excellency, could Satan contaminate the fountain that God had made pure, or dam up the streams that he commanded to flow, and gladden the world? If he could, against his will, and in opposition to his appointment, our miserable minds are called upon to contemplate a reigning Devil, a ruined world, a vanquished and a disappointed God.

As God could not pronounce them good in the sense alluded to, we must of necessity suppose that in all, there inhered a property or properties, that entitled them to the eulogy bestowed upon them, for the idea of boasting applies to men only. They were all good, internally so,—for

transubstantiation of essence, but by communication of name and powers ; for this Person has that proper to his person, which is not proper to neither of his natures alone as man, to the Godhead, and God to his humanity, yet both proper to his person ; yet, by communication of properties, his humanity is become infinite ; so he is the brightness of the glory of God, and the express image

---

all were perfect in their kind. They were good in their tendencies to produce those effects, that accelerated the accomplishment of the Divine plan.

The decrees of God, and the motives of human actions, are *essentially* different : yet, under the inspection of Divine wisdom, and under the control of Divine power, they are necessary parts of that *indivisible whole* that accomplishes the decreed end.

Men, in their actions, are as guilty as if they opposed the designs of God ; for the decrees being hid, cannot be a motive of action. Numberless instances are easily adduced to prove this : the crucifixion of Christ, was an event decreed of God ; for this end he came into the world ; he could not be crucified without means, the means and the end being inseparably connected : we find that both are equally the subject of prophecy ; and as the prophecy is founded upon the decree,

both

image of his person ; Heb. i. 3 : Col. i. 15 ; in knowledge, in righteousness, and of true holiness ; Col. iii. 10 : Eph. iv. 24 ; in our image let us make man ; in knowledge, the image of the Father ; in righteousness, the image of the Son ; in holiness, the image of the Holy Ghost. I say, that all the powers of his humanity became infinitely perfect, his knowledge of his Father ; Mat. xi.

---

both must be equally the subject of that decree. The oracles of truth inform us, respecting Christ who was to be crucified, that he should be a stone of stumbling and a rock of offence, &c. Isaiah viii. 14 : being an offence to them, their angry passions were soon irritated, and under the influence of Satanic power, they released a murderer, and crucified the Lord of life and glory. Are we to suppose that the ignominious death of the cross, was the effect of diabolic influence, and of Jewish opposition, irrespective of the appointments of God. We find in the word, that his crucifixion was decreed ; and that the Jews, as the means, were decreed also : and further, that the decree was not the result of their time-state rebellion, but from eternity. Acts ii. 23 ; Him being delivered by the *determinate council and fore-knowledge* of God ; ye have taken, and by *wicked* hands, have crucified and slain. 1 Pet. ii. 8 ; And a stone of stumbling, and a rock of offence,



xi. 27 ; His knowledge of man also ; John xvi. 30 ; his knowledge of his Father's will and decrees ; Ps. ii. 7 ; was infinitely perfect, his reason, his judgment, his will, was all infinitely perfect. His love is infinite ; that before his Father's glorious perfections shall be eclipsed, he will

---

offence, (to both the houses of Israel) even to them that stumble at the word, being *disobedient*, whereunto also *they were appointed*. The existence of Judas, to complete the works of redemption as a mean, was as necessary as the existence of Christ. One of the ends of Christ's death, was the fulfilment of prophecy ; he could not have been betrayed without Judas, for Judas was appointed thereunto ; and the appointment of *him* for ever exclude all *others* from the power of doing it ; and had it not been so, the Scriptures would not have been fulfilled. I have lost none of them, but the Son of perdition, that the *Scriptures might be fulfilled* ; John xvii. 12. I know the squeamishness of moderate divines, and of moderate professors, (though the idea of moderate christians and moderate divines, has something in it very problematical) when speaking, or more properly when *thinking* of speaking of the decrees of God, instead of adhering to the plain testimony of Scripture, instead of feeding the doubtful mind with established truth, they

sub-

will engage all his perfections, his love and affections as infinitely perfect to his body.

(<sup>e</sup>) Now, such a Lord of life was he set up from all eternity, therefore his body was sustained in him

---

substitute a palaver of their own, which is only intelligible to the Egyptians. When the bleeding heart pants for the balm of gilead, it is swathed with hemlock ; when the parched soul pants after living waters to quench his thirst, and to lave his burning sides, he is presented with an utopian draught, that lulls him into temporary ease, but he awakes to meet his misery with all the horrors of disappointment.—When making another fruitless effort, he is condemned for not complying with the recipe, and the stubbornness of the disease attributed to the rejection of their illegal nostrums. None can effect a cure, but him who is constituted our covenant-head, and he effects the cure, not by laying an additional weight upon the palsied shoulders of agonized humanity, but by giving the soul, to see that according to the design and eternal purposes of Jehovah, that there is a divine oneness between Christ and his people ; and that all preceding dispensations were only preparatory means in the hands of God, to the introduction of this.

(<sup>e</sup>) Christ was constituted from eternity the head of his church, which is his body ; and if so, his

him and by him, upholding all things by the word of his power; Heb. i. 3. So much for the preparation of this head, for a covenant to be made with him. Now for the covenant itself: We all agree, that in order of time, the covenant of grace (as is commonly called) was before the covenant made with Adam, commonly called the covenant of works; but whether it was

---

his church must of necessity, had a virtual existence in him, otherwise it is impossible for us to conceive of a perfect head, irrespective of the body, over which he presides; and as the blessed Redeemer was constituted not only a governing, but a suffering head, the number of members which composed his body were ascertained, and the degree of sufferings he was to endure specified. As a head of a public body, "Adam was a figure of him that was to come." We existing in the loins of Adam, in consequence of that existence, are involved, and that justly, in the guilt of that act: and, as Adam never existed without bearing this relation to all the generations that sprang from him, so neither was Christ considered as the anointed of the Father, irrespective of his church. The enemies of truth will be perpetually pestering the children of the promise, with such *wise* and *important* enquiries as these. How is it possible, that men who



was first or last in order of working, is the question: my Lord direct me here, I am loth to contradict any, therefore according to my light I shall weigh both.

Obj. What need was there of a covenant of grace, if Adam had not fallen? Therefore, the fall of Adam was considered in order of working before the covenant of grace was made, for without the fall there was no need of grace.

First.

---

who are the subjects of time, could have an existence before time began? How is it possible? The word of God informs you, that no man hath ascended up to Heaven, but he that came down from Heaven, even the Son of Man who is in Heaven. We have an account of many that ascended up to Heaven, that never had in their own persons been there before, and therefore could not in that sense come down from Heaven, in the gross sense of the word; but they come down in the fullness, and in the individuality of their membership in Christ, when he came down from Heaven; and no one will ascend there but what came down in union with Jesus Christ, in his advent to our world; and if united to him when he came, this union must have been the work of God, for they could not form this union; and if the work of God, it must be eternal: for what God discovers to us in time, was eternally effected

First. If Adam had not fallen, it should have been by grace to all Adam's posterity ; for if his disobedience was imputed, his obedience must have been imputed also : there was no need of the fall, to the end it might be by grace ; but if it had been so, Adam had the glory, and Jesus Christ had gone without it.

Secondly.

---

ted in his divine purposes ; and the purpose of God gives existence to all persons and things. This divine union is thus represented by the late Dr. *Gill* ; being so truly excellent in itself, and so consistent with the Scriptures, that I shall introduce it in the author's own words.

1. "An election-union in Christ : this flows from the love of God : election pre-supposes love, 2 Thes. ii. 13, particularly persons are said to be chosen in Christ, as Rufus : Rom. xvi. 13, and the Apostle says of himself and others, that God had *chosen them in Christ*, and that before the foundation of the world : Eph. i. 4, election gives a being in Christ, a kind of subsistence in him, though not an actual being, yet at least a representative being, even such an one as they are capable of having grants of grace made to them in Christ, and of being blessed with all spiritual blessings in him, and that before the world began. 2 Tim. i. 9 ; Eph. i. 3, 4 ; and how can they be said to have a being in Christ, and

Secondly. If Adam's fall must be considered in order of working before the covenant of God in Christ, then Adam, and his body and covenant, must have been first in God's consideration.

Thirdly. If Adam's fall must be considered in order, before God's covenant in Christ, then Jesus Christ and his covenant has been made for Adam.

Fourthly.

---

and yet have no union to him? I cannot conceive: besides, in election there is a near relation that commences between Christ and the elect; he is given to be an head to them, and they are given to be members to him, and as such they are chosen together, he first in order of nature, as the head, and then they as members of him. Christ is the chosen head of the church, the church the chosen body of Christ, the fullness of him that filleth all in all; Eph. i. 22, 23. Hence is the safety and security of the Saints, being in Christ through electing grace, and united to him, and therefore said to be *preserved* in him, herein and hereby put into his hands, made the sheep of his hand, out of whose hands none can pluck them, nor they ever fall; Jude i. 5.

2. There is a conjugal union between Christ and the elect, which also flows from love, and commenced in eternity. By the institution of natural marriage, the persons between whom it is



Fourthly. If Adam's fall was first considered, then Adam and his covenant has not been made for Jesus Christ.

Fifthly. If Adam's fall must be considered in order of working before God's covenant in Christ, this is to bring God's covenant in time; for if the fall was in order of working in time, then the

---

is contracted, become one flesh, as did Adam and Eve, and a nearer union than this cannot be well conceived of; whose marriage was a shadow and representation of that between Christ and his church, whom having espoused, he nourishes and cherishes as his own flesh, and they become one, and have one and the same name, that is, Christ Mystical; Eph. v. 29. 32; 1 Cor. xii. 12. Now, though the open marriage-relation between Christ and particular persons, takes place at conversion, which is the day of their espousals to him; Jer. ii. 2. The more public notification of it will be when all the elect are gathered in, and shall in one body be as a bride adorned for her husband, and the marriage of the lamb shall come, and this declared in the most open manner, and the nuptials solemnized most magnificently; Rev. xxi. 2. Yet, the secret act of betrothing was in eternity, when Christ being in love with the chosen ones, asked them of his Father, to be his spouse and bride; and being given to him, he betrothed

the covenant must be in time also: however, it may be shuffled out of our sight by pretence of being from eternity.

Sixthly. If the fall of Adam must be considered in order of working before God's covenant with Christ; and this covenant of God with Christ, makes the elect the foederal body of Christ; then Christ and his body of election hath dependency upon Adam's fall, and that in time

Seventhly.

etrotthed them unto himself in loving-kindness, and from thence forward looked upon them as standing in such relation to him, and which is the foundation of all after-acts of grace unto them. Hence because of his marriage relation unto his church, he became her surety, and gave himself for her, shed his precious blood to sanctify and cleanse her from all the impurities of the fall, and other transgressions, that he might present her unto himself a glorious church, without spot or wrinkle, or any such thing; even just such a church and in such glory as he had viewed her in, when he first betrothed her. Heb. v. 25, 26; 7, So with the Jews there was a private betrothing before open marriage; Deut. xxii. 23, 24. And so Christ is said to be the husband of the Gentile Church before she was in actual betrothing; Isaiah liv. 5.

G

3. There

\* Seventhly. If the fall must be considered first, then all things have not been made for Jesus Christ, so all those Scriptures are false; Col. i. 16. 18.

Eighthly. If so, all things were not made by Jesus Christ; for had it, it would suppose Christ to work before he had a being; Col. i. 15, 16, 17, 18. 1 Cor. viii. 6. John iv. 1, 2, 3, 4, 5. Heb. i. 2.

Upon all these universal affirmations, I ground my

---

3. There is a federal union between Christ and the elect, and they have a covenant-subsistence in him as their head and representative. The covenant flows from, and is the effect of the love, grace, and mercy of God; these are spoken of along with it, as the foundation of it. Psalm lxxxix. 2. 34, Isaiah liv. 10, hence it is commonly called the covenant of grace, and this was made from everlasting, Christ was set up as the mediator of it, and his goings forth in it were as early, Prov. viii. 23, Micah v. 2. Eternal life was promised before the world began, and blessings of grace so soon provided, Tit. i. 2, 2 Tim. i. 9. All which proves the antiquity of this covenant. Now this covenant was made with Christ, not as a single person, but as a common-head, not for himself or his own account only, but for and on the account of his people.



my faith; that the covenant made with Adam was made for and by Jesus Christ. The doctrine needs no more proof, but rather amplification.

First, I observe that God, when he comes to create man, seems to be at a pause, and in a consult in his persons, about the state and form he should make him in; not that God was then consulting his wisdom and persons, and not before, but to shew us that his infinite wisdom had been employed

---

as the covenant of works was made with Adam, as the federal head of all his posterity, hence he is said to be the figure or type of him that was to come, Rom. v. 4: so the covenant of grace was made with Christ as the federal head of his spiritual offspring, and for this reason a parallel is ran between them in Rom. v. 14, and 1 Cor. xv. as if they had been the only two men in the world, the one called the first, the other the second man. Christ represented his people in this covenant, and they had a representative union with him in it; all that he promised and engaged to do, he promised and engaged to do in their name, and on their account; and when performed, it was the same with God, as if it had been done by them; and when he received promises and blessings of grace, he received them in their name, and they received them in him, being one with him as their common head and representative.

employed about it ; being that God created them for his glory in Christ, some vessels to exalt his grace, and some to glorify his justice ; how these must be formed, and in what state, is the business. (Now for the glory of Christ or never.) Shall they have a covenant made with every one in particular, as the Angels had, and so the elect be upheld from falling, and the reprobates left to the power of their own free will, as the Angels? No. Why? Because, though the up-  
holding

---

4. There is a legal union between Christ and the elect, the bond of which is his suretiship for them, flowing from his strong love and affection to them ; in this respect, Christ and them are one in the eye of the law, as the bondsman and debtor are one in a legal sense, if one of them pays the debt bound for, it is the same as if the other did. Christ is the surety of the better testament, he drew nigh to God, gave his bond, laid himself under an obligation to pay the debts of his people, and satisfy for their sins, who being as such accepted of by God, he and they were considered as one, and this is the ground and foundation of his payment of their debts, and the imputation of his righteousness to them : in short, it is the Saints antecedent union and relation to Christ in eternity, in the several views of it in which it has been considered, which is the

holding grace and power of Jesus Christ had been seen in this, yet God's love to his Son, the Son's love to us (in obeying and in bleeding) had not been manifested neither to the Father, nor to us, nor to the world, nor to Angels, so Christ had not had the glory. Well, shall there be two heads set up? one the head of the elect, and a covenant made with him for them all, and another with the vessels appointed unto wrath, and so we will uphold the head of the elect with a promise;

---

the ground and reason of all that Christ did and suffered for them and not for others; the reason why he became incarnate for them, and took upon him human nature, with a peculiar regard to them, was because they were children given to him, and why he laid down his life for them, because they were his sheep, and why he gave himself for them, because they were his church, and why he saved them from their sins, because they were his people: Heb. ii. 13, 14; John x. 14, 15; Eph. v. 25; Mat. i. 21. In a word, union to Christ is the first thing, the first blessing of grace flowing from love, and effected by it, and hence is the application of all others, *of him are ye in Christ Jesus*, first loved and united to Christ; and then it follows, who of God is made unto us wisdom and righteousness, sanctification and redemption; 1 Cor. i. 30. Union with

G 3

Christ



mise, and the head of the reprobate we will leave to his own free will? No. Why? It cannot nor shall not be so, saith the Father, for I am the Lord, saith the Father, and this is contrary to my will: for if this head of the election should be upheld, and suppose he should be made in our image, and if he should keep covenant for all his; yet, saith the Father, it shall not be so; for then, saith he, I must take my glory from thee that is daily my delight, and give it to another

---

Christ is the first fundamental thing of justification and sanctification and all: Christ first takes us, and then sends his spirit; he apprehends us first; it is not my being regenerated that puts me into a right of all these privileges, but it is Christ first takes me, then gives me his spirit, faith, and holiness."

The fourfold view we have of this Divine union in the above representation, is grounded upon the Divine testimony, and has for its basis the authority of God; and while it secures the glory to his name, it establishes for ever the absolute perpetuity of that state, to which the guilty offender is admitted by the parental efforts of electing love. As this choice which God made of his people was independent of their concurrence, so neither does the certainty of its application nor its continuance arise from the union  
tenor

other that is but my image. Isaiah xlii. 8 ; I am the Lord, that is my name, and my glory will I not give to another, neither my praise to graven images.—Well, what must be done now then? Now God must consult his wisdom and counsel: and who was that? It was Jesus Christ, Col. ii. 3, in whom are hid all the treasures of wisdom and knowledge. Prov. viii. 14 ; Counsel is mine, and sound wisdom : I am understanding ; I have strength, saith Jesus Christ.

Now,

tenor of their minds with the means of its manifestation. The universal experience of the church bears a testimony to this. Have not the doctrines of electing love, together with the counterpart of that Divine act, stood as devouring lions in the way of a trembling believer? Have they not harrassed him night and day?—These probably have been according to the order of Divine operations, whips of scorpions under which they have passed, to be brought into the bonds of the covenant. No arguments however founded in truth, and enforced with that enthusiasm peculiar to a desire of promoting the good of others, have ever prevailed in removing these obstacles the soul refused to be comforted, and nothing will remove them until God speaks by his spirit to the heart ; “Sinner I have loved thee, I have passed by thee, in thy blood, I said unto thee, in thy

Now, as Christ was counsellor, Isaiah ix. 6, he doubtless is highly concerned with the promotion of both his natures, and both his relations, **his Father**, before whom he was always rejoicing, **Prov. viii. 30**, and with the sons of men that were his delight. Now his counsel must be highly concerned with the glory of his natures, and the glory of his person. Now the Father can do nothing without man, **Prov. viii. 27, 28, 29, 30**, whatsoever he purposes it is in him;

---

thy blood live." There exists in all men naturally, a disposition of mind which induces them to believe, that God takes a gracious notice of them in proportion to the pious resolutions they have formed, and the piety (falsely so called) of their lives. They cannot suppose it possible that God has fixed his affections upon a guilty wretch, whose swinish nature has led him to the thickest and deepest mire. They suppose that we are first to choose God and his ways, and then there is no fear but God will choose us. This is not the established order of Divine operations. *Ye have not chosen me but I have chosen you, &c.* John xv. 16. The choice originated with God. *I am found of them that sought me not.* As this choice is the act of that God who cannot be mistaken, he therefore knowing the end from the beginning, could not choose them from a mistaken view



him ; if the Father glorifies his Son, he glorifies the man ; if he takes counsel of his son, the counsel of the man is in it, and so the consult was divine and human, or reasonable, or we could not have understood it.

First. That there should be one man formed with his body in him, so for form in the same image and likeness of Christ, both in person and body ; but what covenant-state to put them in, is the next thing in consult. Well, saith the Father,

---

view of their real characters. Men choose, and they as far as it in them lies, counteract the effects of their original choice, because they are deceived in the objects of that choice ; but blessed be God, this cannot in any possible sense whatever apply to him : his Divine perfections cannot admit the idea of a secondary act, superior in its effects to the primary efforts of his mind : he knew from the remotest period, what he would constitute them in time, and to what state they would be brought by their disobedience at any given period of that time-state existence, he having laid upon him (Christ) the iniquity of us all, must have known them in their number, in their malignity, and in their demerit, otherwise how could the sins, all the sins of God's people, be charged upon Christ ? And how could the charge by being brought home with all its weight to him heal us,

Father, if we make a covenant with one man in the behalf of all, and if that man keeps the covenant, then my purposes according to election cannot stand; and if we set up two heads, I must give the praise to a graven image; and besides, saith the Son, this my body will have no other life, but that which is in man, and so I shall never possess them, nor them me. Well, saith the Father, I will have all my attributes set forth and glorified. Well, saith the Son, I know

---

us, without an union being constituted between Christ and his people, and a responsibility on his part for them? They all met in his bosom like an hostile army, and meeting there, he subdued them, and in consequence of the chastisement of our peace being laid upon him, the cruel stripes that furrowed his blessed back, the rugged nail that lacerated his pure flesh, and the bloody spear that seperated his ribs and gained entrance to his heart, possess healing virtues to the wounded soul, *for through his stripes we are healed.* The suspension of the Divine influence upon the cross, under the weight of which, he cried, "My God, my Father, why hast thou forsaken me," must have been equal, yea, more than equal to all the twinges of an agonizing conscience knawed by a never-dying worm, and smarting under the tremendous load of an eternal death. However  
awful

know that if they be made in my likeness, reasonable creatures, that it will be reasonable for them to keep a law; therefore I will enter into covenant for mine, and thou shalt impute my obedience to them. Prov. viii. 14, Counsel is mine, and sound wisdom. Well, saith the Father, how shall my mercy and grace be manifested? How shall my love to thee and them (which is so infinite) be manifested before men and angels? This will never reach the depths of it,

---

awful the scene, for this end Christ was the elect of God, for this end and purpose; and God knowing the state of his chosen people, constituted him who never approved of sin, a sin-offering for us, that we might be made the righteousness of God in him, 2 Cor. v. 21. Having, by an unremitting adherence to the preceptive part of God's law, obeyed, and by his painful death, met the full penalty annexed to the transgression, he removed the curse and rendered it eternally honorable. The result of both obedience and sufferings, in the language of the holy spirit, was well pleasing unto God: pleasing, as it afforded a sufficient protection to the objects of his love, from the awful consequences of sin, and served as an impenetrable shield against the malignant opposition, and the destructive power of Satan. *The Lord is well pleased for his righteousness' sake, he will obey the law and make*



it, nor the height, nor the breadth, nor the length of it: and besides, the reprobates will have reason to complain, because they are set in a head by themselves. Well, saith infinite Wisdom, I confess that my body cannot know the depths of thy love, nor mine neither, except they sin, therefore let us appoint them all one head, both for the vessels of wrath, and for the vessels of mercy; let us furnish him with sufficiency and strength, and the liberty of his will, and give him an easy law, with a threat, that if he sin, he and his posterity shall bear the uttermost of thy wrath; and thou shalt lay all the sin of thine upon me, and I will make satisfaction to thy justice for them. Well, saith the Father, I accept it. Psalm xx. 3, Remember all thy offerings

---

*make it honorable;* Isaiah xlii. 21. Sin he "took away by the sacrifice of himself," and Satan he compleatly vanquished, for he destroyed death, and him that had the power of death, that is the Devil: Heb. ii. 14. Neither is it possible for them, by any act or acts of theirs, to destroy the council of God; for this union of choice is strengthened by another endearing tye, compared as we have seen, to a marriage union, and the comparison is drawn, when the person betrothed possesses no qualification whatever, to entitle him to that exalted state.

For

ings and accept thy burnt-sacrifices: verse 4, Grant thee according to thine own heart, and fulfil all thy counsel. Well, saith the Father, I will impute thy obedience to them, for righteousness, and I will be merciful to their unrighteousness, and their sin and iniquity I will remember no more: and, as for thee, call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me.

Now let us make man in our own image, after  
our

---

For the manifestation of it is made, when the subject of it is implicated in the foulest guilt; and guilt arising not only from the contamination of nature unrestrained by an internal principle, but after a discovery of the tenderest regard, and the most unbounded affection on the part of God. Why is not the axe of Divine vengeance laid to the root of the guilty tree, and God consign it to the flames of Hell? Why does not Justice unsheath its sword, and plunge it into the victim's heart? Why does not Equity shut every avenue of comfort against such a faithless and polluted traitor?—Why? God gives the reason why, Jer. iii. 14, Turn, O backsliding Israel, saith the Lord, for I am married unto you.—There is no power existing that shall dissolve this union, not even sin in its foulest form; for, when this union took place, the ex-

H

istence

our own likeness ; let him have dominion. I must add, because it has been sweetly upon my spirit all this day. Gen. xlii. 9, I will be surety for him ; of my hand shalt thou require him ; if I bring him not unto thee, and set him before thee, then let me bear the blame for ever. This was the language of the lion of the tribe of Judah, to prove what portion of Scripture in the whole book of God, amplifies the covenant of God in Christ, more, or so much, as this about Adam ;  
insomuch,

---

istence of sin, of every sin, was predicated, and the grand end of the constituted union, was to prevent its evil consequences ; my soul would instantly and irrecoverably sink into utter despair, did I once believe the existence of one sinful thought intransferrable to the account of the Son of God ; that thought and that act not foreseen when the union took place, must of necessity be of the above description. Had we had any hand in the imputation of our crimes to Christ, we would have been the means of our own damnation ; for would we not, prior to the commission of innumerable guilty acts that gall our consciences, had we heard them enumerated, instantly have said, No, Lord, do not lay thine hand so heavy upon him, after so much favor shewn, and mercies received, we can never act so base, so vile a part. Suppose for instance, that Peter  
had



insomuch, that the Apostle sets them up one against another, in respect of their constitutions, both general heads of their respective bodies, as having none of their members concerned with their covenant's conditions, but themselves alone. I say, no covenant in heaven or in earth, did amplify or manifest this covenant as this of Adam's; First, for matter; Secondly, for form.

First; In respect of matter. This beautiful tree of the knowledge of good and evil, set up in the

---

had a power given him, to transfer his sins to the account of Jesus, would he at the period he transfer was made, ever have thought it possible for him to have spat in the Saviour's face, by denying him? Had any of his associates affirmed the possibility of such an event's taking place, he would haughtily have charged them with a lie, and served them as he did Malchus, if not worse: If all the world deny thee, yet will I not deny thee. It is our mercy that it is the work of God.

As obedience was not the source from whence it sprang, disobedient as all the children of God have been, and still are, their disobedience shall not disannul the everlasting covenant. "If thy children forsake my ways," &c. though they bought him no sweet cane with money, though they never gladdened him with the fat of their

the midst of the garden, as the knowledge of the covenant of God in Christ, guarded round with the law, with its curses in its hand, must not be eaten upon pain of death, spiritual, temporal, and eternal.

First. Now Adam cannot eat to desire knowledge above that he had, being it was forbidden, but he must make a God of it, and of him whom he believed, rather than God; here is one command broken.

Secondly.

---

sacrifices, but made him to serve with their sins, though they impiously wearied him with their iniquities, yet he informs them, (and who dares call the propriety of his conduct in question) I, even I am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins; Isaiah xliii. 24, 25.

The truth of this is further \*corroborated by the existence of a covenant, a covenant well ordered in all things and sure. Being well ordered—it necessarily meets with all the wants and difficulties of God's people, and in its bosom are contained all that they can need: this covenant is their stay in adversity; it forms an immoveable base for their hope, and assures them a safe conduct through the storm, and a sure protection from danger: and whatever circumstances attend the christian, whether they are adverse or prosperous,

Secondly. He bows his affection to his knowledge, or fruit, and falls down to it ; here is two commands broken.

Thirdly. He had vain and light esteem of God, or he would have believed him : here is three commands broken.

Fourthly. He could not eat, but he broke his rest in his conscience, and with God, and that probably on the seventh day too ; here is the first table broken.

Fifthly,

---

rous, they cannot affect the stability of the covenant or the interest of the christian in its blessings : Isaiah liv. 10, For the mountains shall depart, and the hills,—but the covenant shall not be shaken, even by that “mighty shock that hurls creation down.” This covenant as it respects us, is all of grace,—as it respected Christ with whom it was made, (I have made a covenant with my chosen ; I have sworn, &c. Psalm lxxxiii. 9.) It was an awful agreement of obedience and sufferings, and having complied with all its terms as our surety and head, this Divine covenant irresistibly operated to the removal of all the obstacles arising from the breach of the Adamic covenant : we were originally branches of that family, and the only method by which we could possibly be betrothed unto another, was by becoming dead to the law ; in ourselves it could



Fifthly. He honored not his Father, but dishonored him, in that he believed not that God gave him his command for good; besides, he was the cause that obedience was never given perfectly to parents more, (Christ excepted;) here is five broken.

Sixthly. He is a self-murderer, and kills all his posterity with him; here are six commands broke.

Seventhly. He committed adultery several ways;

---

not be obtained, for the rights of the law are unalienable, but being dead to the law through the body of Christ, we are lawfully married to another: This truly interesting subject is thus expressed by the holy spirit, Rom. vii. 2. 4, for the woman which hath an husband, is bound by the law to her husband, as long as her husband liveth; but if her husband be dead, she is loosed from the law of her husband; wherefore, my brethren, ye also are become dead to the law, by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth our fruit unto God.

Now, in consequence of this procedure of mercy and mysterious love, the sinner, or rather the church, is legally constituted the bride of the Lamb. This divine union has therefore these four

ways; first, he committed with another God; secondly, in friendship to his wife, in hearkening to her voice, James iv. 4; thirdly, in desiring that which was forbidden; here is the seventh broken.

Eighthly. He stole, for it was none of his; here is eight broken.

Ninthly. He bore false witness, in as much as he rendered himself incapable of ever witnessing for the truth more, for as much as he had believed

---

four divine pillars for its support;—the electing love of God,—the covenant of eternal mercy,—the actual betrothing of the church by Christ,—and the justice of God sanctioning the whole, seeing the whole is lawful, just, and right.

Seeing then, that in all these gracious acts, that God is for us, we join in the apostolic enquiry, who shall separate us from the love of God? No tongue has yet framed a reply. Had the covenant of grace not brought us into a dead state to the law, this could not have been the case, for the law would eternally have condemned us, though it is fitly called a dead letter;—being weakened through the sinfulness of our nature having no power to give life, yet it is a killing letter, for it worketh death: since the fall, it never pronounced a single sentence to any of the children of men, save this dreadful monosyllable,  
Death!

believed a lie, and had given the truth the lie; here is nine commands broken.

Tenthly. He broke this also, for he coveted ever thing in this.—Now, Adam, if thou eatest, thou breakest all these.

Now, what shall we say? Was there any intrinsic virtue in this tree, to give knowledge of good and evil? No: but only as the eating of it was the breach of God's law; the tree had no power in itself, but the command.

Now,

---

Death! "Cursed is every one that continueth not in all things, written in the book of the law, to do them:" it has consigned millions to darkness and hell: its language in life, in death, and for ever to every one who is in any case whatever imperfect: "Pay me what thou owest." Who then can be saved? not one who looks to the law for aid. This is going to Egypt for help with a vengeance; this is cooling the fever of the mind, by dropping into the flames of hell; they that are saved, are happily made partakers of that which the law requires, and by it are exonerated from all its demands, and freed from its curse. What the law can do, was emblematically represented by the Cherubim, with their flaming swords, guarding the tree of life;—none dared approach; death, and the most tremendous death awaited them: there is a sense in which the law

has



Now, this tree being so called the tree of knowledge of good and evil, was but to signify that there was good and evil beyond what they knew of in that estate, which they could not come at without sin, and this good was unknown to them, but the evil was, thou shalt die. (See note <sup>d</sup>, p. 18.)

Now Adam breaks the law, and so ventures the evil, to come to the knowledge of that unknown good. We see it appears plainly that the whole law was contained in that covenant to Adam;

---

has to do with the salvation of a guilty sinner:—and there is a sense in which it has nothing to do with it;—the sense in which it hath to do with it, is as it stood connected with Christ; he was constituted a sin-offering, and stood inseparably connected with this law; he was born of a woman made under the law, that he might redeem them that were under the law, and that they who were legally and justly condemned, might receive the adoption of sons, Gal. iv. 5. He was under a covenant engagement to obey it, and to die under its curse. Exclusive of the above law, the Saviour was born as an Israelite, under the ceremonial law, and a law entirely distinct from both, which may be properly called a mediatorial law. This mediatorial law to which Christ submitted, imposed obedience to the institutes of a dispensation, that properly speaking, could not be called a dis-

Adam; and his eating was the breach of the whole law, so that the obedience of the whole law was contained in obeying this, Thou shalt not eat of it. But since the fall, the curse is removed about the tree of life, turning every way, about which all the vessels of wrath are catching at to this day, and will be, what judgment soever they pretend.—Now for the former, as has been said before, his obedience alone was required.

First

a dispensation of the law nor the gospel, more glorious than the former, obscurity itself compared with the latter, being divinely instituted it may be properly called, a short but an energetic interregnum, or an intermediate space between the abrogation of the Levitical priesthood and the establishment of Him who was made a priest for ever, after the order of Melchizedeck. This mediatorial law imposed upon Christ the necessity of compliance with all the institutions of every dispensation: as an Israelite he was circumcised the eighth day, &c.—Under the authority of this law, he complied with the baptism of John in the wilderness; when John, under a deep and an humiliating sense of his unworthiness objected, (being in his best estate only a reed shaken with the wind,) his difficulties are removed, and his objections obviated, when he is

in-

First. It appears because he was turned out of the garden, there was none begotten in that Paradise, all his posterity is turned out in him.

Secondly. If the obedience to that law had been required, Thou shalt not eat of it, I question whether one of his sons knew where or what that tree was.

Thirdly. Because the tree of life was fenced about with a flaming sword, turning every way, to keep the way of the tree of life. Now, if  
Adam's

informed that it is necessary it should be so now, that all righteousness might be fulfilled; Matth. iii. 13, 14, 15.

Had our blessed Saviour therefore been as free from *imputed* as he was from *personal* guilt, there was no law existing that could have enforced the necessity of any kind of suffering or obedience, that would have the least tendency to benefit the guilty. The moral law could only have demanded obedience to its precepts, and that kind of obedience that quadrated with the nature of its requisitions: the moral law could never have required a compliance with the institutes of the Mosaic economy, for this economy was introduced to remove the guilt typically from the conscience, but where there was no guilt, as it would have been in the above instance, the purity of his mind would have superseded the necessity of  
of



Adam's covenant had been particular, and he sinned only for himself, then Adam only must be kept from it, and not all men.

Fourthly. Because the earth is cursed for his sake, Gen. iii. 17. If his sin had been his only, the curse could not have redounded to all the world, but must have extended no further than to Adam, as Cain's did.

Fifthly. It appears, because after the fall, there is a promise of life universally published. Now,

---

of an offering, and the perfection of his life would have rendered circumcision unnecessary. It was this divine law that laid upon him the imperious necessity of suffering death; it was this that rendered it necessary, that he by whom the world was formed, should "become poor, that we through his poverty might be made rich;" it was this that rendered the poverty and disgrace of his birth necessary, poor, born in a stable, and his infantile existence preserved by being wrapped in swaddling clothes, disgraced, laying in a manger. The scene to me intimates such soul-humbling considerations as these, that though in that state, he still continued the God of heaven and earth, and the sole object of religious adoration. "Yet for us men and for our salvation," he was willing not only to be numbered with transgressors, but also to sink deeper into every kind

Now, if Adam's sin had been imputed only to him, then all his posterity must have come to the tree of knowledge, and had their trial there; and as many as did eat, be turned out, or they had not fair play for their game; and as many as did not eat, be kept in the garden, without toil, or sickness, or death. Oh! how are all the sons of Adam at such labor to return into that Paradise again, but cannot find the way.—What, has your father Adam ventured upon the evil for an  
un-

---

kind of misery than we possibly could; born among the beast!—Does it not, in all the emphasis of woe inform us, such was your guilt, such was the demerit of your sin, that in order to save you, I not only voluntarily engaged to suffer the common calamities incident to human life, but also to be treated by my Father, and that in the most public manner, as a being (*apparently*) of an inferior order; and after a life of the most painful suffering, to die an ignominious death, (the death of a thief or a murderer) and marked as the victim of the same distressing poverty, as attended my birth! See him fastened to the bloody tree, his blessed body covered with its own gore; and while yet warm as it flowed from his bleeding veins, it drops upon his cruel murderers, while they, ferocious as wolves, gulped it as it fell: it smoked, and the smoke ascended

unknown good? and now ye cannot find it, ye would return back again. But some will say, there is an universal promise of grace; as for that we shall discourse of afterwards: but however, if there be an universal promise of grace, there is an universal sin, or there needs not an universal promise of grace; so if there be a universal promise of grace, the point must be granted; but the former is true, also the latter, Jer. iii. 15, Tit. i. 2.

Sixthly.

to seal pardon to his very foes; while they, with unrelenting cruelty, denied him (whose hand scooped out the bed of the ocean) a drop of water to allay his thirst, but gave him vinegar mixed with gall!—he lifted up his languid eyes to Heaven, and every distorted feature demanded, whether his sufferings were not sufficiently poignant to obtain release for his enemies, while they, in the maddening triumph of momentary victory, exulted in his distress: he seems to have forgot his pain and ignominy in his concern for their welfare: and at the very moment when the soul was going to take its flight from a body rendered untenable by its sufferings, it could not leave its former companion in misery, until it trembled out a prayer, in all the unfelt (to us) and indescribable ardor of a dying moment: “Father, forgive them, for they know not what they do.”

Never



Sixthly. If there was no law universal given from Adam to Moses, then the sin of Adam was imputed to all his posterity; for if the sin of Adam was not imputed, nor any law given, then all they that died in that time, went neither to Heaven nor Hell, for there could be no obedience nor disobedience without a law.

Seventhly. If there was no law there could be no transgression.

Eighthly. If there was no universal law given, there could be no guilt.

Ninthly.

---

Never was the testimony of an enemy more in point, never was the assertion of a foe felt in all the keenness of its misery, and sustained with such unshaken fortitude, by the sufferer, as at that period; when the enemy, with the devouring eloquence of the infernal pit, belched out this involuntary truth, "*He saved others, himself he cannot save.*" True! he stood condemned for the sins of his people, and his death, however awful the circumstances attendant upon it, was not the result of any coercive power, but the voluntary act of him who came into the world to lay down his life for his sheep. His covenant engagement for his people, gave force irresistible to the sentence, and stamped saving dignity upon the charge, the eternal designation of Heaven, and the preparatory acts of God. Such as the formation of  
 1 2 a body,

Ninthly. There could be no death.

From all these premises I propound these questions or queries.

First. How Death came upon the old world? there was no law to break upon the city of Sodom and Gomorrah; there was no law, so consequently no sin.

Secondly. How Death came into the world?

Thirdly. How infants die in the womb, or before they have acted sin?

Fourthly.

---

a body, and the subjection of that body to every law which applied itself to man, form the most conspicuous proofs of Jehovah's love, while at the same instance he inflexibly maintains the dignity of his government unsullied, and the rights of his throne unalienated; he extends mercy to the guiltiest. Did God pronounce an awful sentence of death upon man in case of sin? Yes; in dying, thou shalt surely die, which death comprehends the absence of all good, and the existence of every evil; the sentence can never be repealed, it must either fall upon the sinner, or the surety in all its weight. The Saviour stands forth, and thus he graciously speaks; "Here am I, send me; I'll stand in their law-place." No advantages whatever could have arisen to us, from any other state-constitution of Christ, for the law required obedience in the nature that sinned.

Fourthly. How they shall be judged at the last day?

From all these unanswerable questions, I answer, that the sin of Adam was imputed to all his posterity. — The doctrine is this; That as soon as Adam had eaten the forbidden fruit, all his posterity was judicially condemned: Rom. v. 18, Therefore, as by the offence of one, judgment came upon all men to condemnation. If the question be, how all could be condemned? the

---

in. Justice could sheathe its sword with saving consequence in no heart, but that which attempted to injure its rights. Such an High Priest therefore became us, who was holy, (set apart from eternity to his priestly office,) and in consequence of that designation, harmless, (in the adaptation of means, the best possible means to accomplish the design of his mission, or reveal its nature to his children, without committing any outrage upon the rights of another,) undefiled, free from sin, yet blackened with the imputed guilt of all his people. Awake thou sword, that awful sword that had lain silent in its scabbard. It was now to awake in all the tempest of its indignation; it passed over millions; they saw it not, for it was sheathed; but it passed over them, that the *whole* length of its blade might be buried in the shepherd's heart. Christ having restored



the answer is plain, v. 19, For as by one man's disobedience, many were made sinners. The sentence was already past on him, and all his posterity. Rom. v. 12, Death passed upon all men, for that all have sinned. For in whom, as our margin will allow, and though Death was not executed to the utmost, yet Death seizes upon them in their respective times and places. Let us consider the contents of this Death:—First, Spiritual; Secondly, Corporal; Thirdly, Eternal.

---

the honors of that law in the nature that transgressed it, and having died under its curse, he becomes (and that justly) the author of eternal salvation to all that obey him. All the attributes of God are glorified, his truth substantiated, and his mercy magnified: the release therefore of a christian is neither the effect of an unworthy compromise, nor a disgraceful flight, it is the regular result of eternal determinations, the legal consequences of their effect, the just reward of a suffering Saviour. “As for thee also, whose covenant is by blood, I have sent forth thy prisoners out of the pit, wherein there is no water.” Thy prisoners—perfectly correspondent with the argument that Jesus uses, in order to ascertain the right of the guilty to divine protection: “Thine they were, but thou gavest them me.” The design of the gift was this redemption; the consequences

Eternal.—Death first reigned on the spirit or soul, which consisted first in guilt upon the soul. Now where guilt is, there is filth, and where these are, there is enmity against God; so that God can have no communion there; besides, he was wroth, and so forsook them, as part of their punishment. So this spiritual Death was part for the beginning of his vengeance on them, which consisted in the imputation of sin to Adam and his posterity. I say, the imputation of sin is

---

quences of that redemption is an indubitable right to all the blessings of the new covenant; and in the words above cited, there is a solemn recognition on the part of the Father, of the compleat satisfaction arising from the blood-shedding of his holiness.—Agreeable to the prophetic relation of him, — he hath led captivity captive, — rather he hath led forth a multitude of prisoners, he hath ascended upon high and obtained, — in consequence of the work performed, gifts for men, — yea, rebellious men; — for Christ being treated as a traitor in the traitor's room, for ever removed every idea of their treachery. Did the law require obedience, and that kind of obedience which was out of the power of the sinner, in consequence of his moral debility, to yield? Yes: Christ obeyed that law, and in consequence of his obedience, he became the end of the law, to every

is the cause of this enmity ; and according to the possessing of this guilt, so is the enmity vented out against God, Gen. iv. 4, 5, 6, 7, 8 ; Rev. xvi. 11. So this guilt seizing the soul, disables it to perform its powers over its sensual life ; and so being forsaken of God, is captivated by the Devil and its own lusts : and as long as that guilt remains, they are subject to the Devil, in whom they have believed, and to their own lust, which they chose to gratify, rather than to keep the

---

every one that believeth.—The law is in itself the ministration of death, and it pursues the sinner in all its rage, *according to his feelings*, until he enters by faith into Christ. I know of no circumstance better calculated to express this truth, than the man-slayer, with the avenger of blood pursuing hard after him ; he follows him with an inflexible determination to be revenged ; and as the devoted victim nears the city of refuge,—the avenger of blood, with colossal strides, strives to overtake him, and seeing him within the gate. (the gate being opened, not by the pursued) he throws himself prostrate upon the ground to lengthen his revengeful arm the more, but he cannot reach, he dares not enter through the gates into the city, because it is a city of refuge :—this city of refuge is the end of the pursuit,—and the avenger is either stifled with his

rage,



the law of God, Eph. ii. 1, 2, 3, Eph. iv. 18.

19.

There are two things by which God, as it were, points out the truth to our very sight, as though he should say, ye that are so sensual, that ye will believe nothing but what ye know naturally; behold, there is a sensual proof of it.

First. As first, you see infants die before they have acted sin; how should it stand with my justice to kill these, if they were not sinners?

Answer

---

age, or waits to recruit his strength, to inform the world that his designs were defeated.—Thus is a poor guilty sinner smarting under the agonies of a guilty conscience,—the curses of God's law;—he is pursued, having heard something of a Saviour,—like Noah's dove, after having with eager eyes explored the watery surface, finds no resting place; unable any longer to flutter its wings, it deseries the ark,—it recruits its spirits and makes one effort more,—it perches upon its top,—the falling rain washes it away,—it again rises,—it flutters its feeble wings against its un-  
 ulating sides;—Noah hears—and puts forth his hand and takes her in. Thus does the guilty  
 apply to ordinances and means, until at last self-  
 condemned and self-despairing, the spirit of God  
 leads him to Christ, who becomes the end of the  
 law for righteousness to every one that believeth.

The

Answer me this: though ye will not believe it, yet ye see it daily; yet so void of understanding are you, that ye neither believe me nor your own eyes, Rom. v. 14, 15.

Secondly. You see the first thing that infants do (which can be judged to be an act of their reasonable will) is sin. Psalm lviii. 3, The wicked are estranged from the womb; they go astray as soon as they are born, speaking lies: verse 4, their poison is like the poison of a serpent, they  
are

---

The law can go no further,—God never designed it should have any further influence,---any further demand;---it has no more claim upon the believer, than the dead husband has over his surviving partner: affrighted pharisaism recoils with horror at the thought, and asks with all the sanctified grimace of subtilized hypocrisy, is not the law then a rule of life? admitting that it is, let me ask you, do you obey it in any one point whatever? if you speak honestly, you will answer in the negative; for the law is perfect, and requires perfect obedience; — man being imperfect, imperfection is necessarily stamped upon all he does; and the imperfection of obedience (if that which is imperfect deserves the name) would damn the soul,—for that man who falls short in any one instance, transgresses the whole law.—But we are told, that the law which is the rule  
of

are like the deaf adder that stoppeth her ear : as though the Lord should say, ye sensual beasts, if ye believe not me, answer me the cause of these things which ye see daily.

Now, if the question be, What is original sin ? I answer first negatively, It is not the enmity that is in us, for that is but the wages of sin, and not the sin itself ; for this spiritual death is but the wages of it : the loss of God's image, knowledge, righteousness, and true holiness, and understanding

---

of a christian's life, is a satisfied law in the hands of a mediator.—Is it a satisfied law ? then we ask, what is it satisfied with ? we are told, that it is satisfied with the obedience of Christ,—if it is satisfied ;—it can never obtain more than it hath already obtained from the Saviour,—for we can bring nothing to enhance the value of his obedience : and we ask, how can it be satisfied ?—if it requires more than it hath already received,—if it is satisfied and requires more from us,—its design in such a requisition must be either to be *more than satisfied*, which in fact is desiring that which would be its destruction, or else there are no bounds to its demands ; and if its demands are boundless, they can never be satisfied at all.—Is it the rule of their life ?—Paul informs us, that when the commandment came, sin revived and he died.” Would it not be crucifying language



derstanding darkned, lust of the flesh, and all evil inclinations, are but the impressions of the sin. Now, positively it is this, the disobedience of Adam: neither is guilt any part of it. I say, guilt is no part of that sin, but the offence of that one man; for, guiltiness in the conscience, condemnation, blindness of mind, evil concupiscence, hatred of God and his law; all these are but the impression of that sin; for if all these be no part of our nature, but followed the fall, the

---

guage as well as common sense, to call the gallows upon which a felon is hung, the rule of his life? it ends his sinful career, and is properly the standard of his death: just thus it is respecting the law of God: it brings death and destruction, it is so enfeebled by sin, that it can never give life but it condemns, it curses, it damns the soul. What shall we say then? Is the law sin? God forbid: nay, I had not known sin but by the law; for I had not known lust, except the law had said, thou shalt not covet; Rom. vii. 7. The law and sin are as opposite as light and darkness, and Paul never would have thought of such an enquiry, had it not been for the awful and dreadful ignorance of those who pretending to be something, *prove that they are something* (unimpressible, immoral marble) by the confounding property of their impenetrable darkness.

When these cannot be original sin, nor any part, for none of these in us is any part of that act of Adam, but the very impressions that this act had upon his own soul and body ; we may see it upon his posterity, and feel it in and upon ourselves. For if sin, condemnation, death spiritual, corporeal and eternal, came in by one man, and by one disobedience of that one man, then it appears that there was no act required of any of the sons of Adam, as a condition upon which the sentence of

---

ness. These enemies of God and men invert the order of things : who in the world would be suffered in natural things, to contend for such an absurdity as the following, without the charge either of idiotism, or a design to mislead the ignorant, that the eye which discovers, the object perceived, and the light which is the medium of the discovery, are one and the same ; the eye perceives through the medium of light, the object it reflects ; by the same eye and through the same medium, we discover a diamond of the first water and the most loathsome object, without the eyes being impregnated with the properties of either, or the medium through which it is discovered, affected in the least by the eye or the object. Thus it is with the law of God ; it remains pure, though it is the medium through which we, by an eye of faith, discover the putrid

of life and death depended, or to make that disobedience of his theirs : but, the former is true, Rom. v. 12, to the end ; Heb. ix. 27.

Let us now come to Christ ; so I lay this doctrine, that there is no act required of the sons of Adam to entitle them in the covenant of God in Christ, no more than there was to entitle them in Adam's covenant ; neither can any of the sons of Adam, by any act of theirs, prevent their being enrolled in these two great court rolls of Heaven:

---

sores of the mind, and though the oozing virus of these wounds are become intolerably loathsome, yet the eye of that faith, generated by the spirit of the living God, is not polluted by the discovery, nor the sacred medium through which it operates contaminated by its deadly exhalations. Divine faith being a belief of a divine testimony, in proportion to its energy, admits into its receptive faculty, *all* that God hath said,—and it is the same faith that believes the testimony of God respecting human misery, as relies upon the divine promise for a gracious deliverance.—When men attribute to the law, the power of conviction, independent of the co-operating influence of the blessed spirit, that gives the discovering eye,—they are not aware of the absurdity of such an assertion :—for it is the same in a moral sense, as it would be naturally saying, that the



even: as for Adam's roll, it is a great one; that is universal; thou mayest quarrel with it, But (Isaiah xlv. 9.) woe unto him that striveth with his Maker: ver. 10, Woe unto him that saith unto his father, What begettest thou? And for the roll of Christ; Isaiah xl. 13, Who hath directed the spirit of the Lord, or being his counsellor, hath taught him? ver. 14, With whom took he counsel, and who hath instructed him? So that as no act can interest in neither of these,

so

---

the rays of light without the eye, discover objects; every blind and miserable beggar in the world contradicts the assertion.

If the law has a convincing power, how comes it to pass that it does not convince all? What can be the reason that so many wise men—men of enlarged views of nature—and of the moral government of the eternal God,—yet still remain as blind as the grave, to that plague they carry in their bosom? Our blessed Redeemer informs us, that it is the work of the spirit, "When the spirit of truth shall come, he shall convince the world of sin," by planting an eye in the soul to see its state; and it is the same divine principle, faculty, or power, (call it what you please) that sees the soul in the horrible pit and miry clay,—as views itself established upon a rock—with its goings ordered—with this dif-

so no act can disinterest by way of prevention; Eccl. iii. 14. But for the first of these is, that no act is required of us to entitle us in the blessing of that covenant of Christ, no more than in Adam's, for if there had, then the covenant with Christ would not be so effectual to life, as Adam's was to death. Now if the covenant with Christ is not so effectual as that with *Adam*, it must be for some of these following causes.

First.

---

ference only, that the direction of the eye is changed, but the change of the direction is not a change of the eye itself;---in the former instance it is directed inwardly to see its own condition, in the latter it explores the wonders of the cross, and opens its mouth wide, and "catches the issuing blood." Thus the deformity of the mind and the pearl of great and inestimable price, are brought to view by the influences of the same spirit, as the medium of communication remains the same, unaffected, unimpaired by the misery discovered, and not benefited by the valuable objects brought to the view;---neither can there be any transmutation of properties in the objects themselves. The subject discovered is not meliorated by the unspotted purity of the medium, neither, as was said before, is there any shade cast upon the brilliant countenance of the law.—The law thus applied, becomes an unerring reflector, by which  
the

First. The obedience required of Christ was not so perfect as that required of *Adam* : or,

Secondly : Christ was not so full of merit, as *Adam* was of demerit : or,

Thirdly : That God doth not impute the obedience to the full, or he doth not look to the utmost of the dignity of the person that hath suffered.

As for the first of these, the obedience required of Adam could not be but perfect, and except we say

---

the soul discovers its deformity,—and it is often (if not always) the case, that when the portrait is presented, the soul starts at its own image !—with affrighted feelings it asks, who is this ? it forms a comparison between the picture and others of its acquaintance,—the blackness of the shades presents a murderer !—the treachery of every feature points out a revolter,—the panting meagerness of the countenance, proclaims it the portrait of a prodigal,—and the painful and indescribable wildness of the eye, bespeaks a determined suicide. It takes another view,—it is more confirmed in its opinion. Not satisfied with the application—it looks again—and sees, that though all the above properties are attributable to the countenance,—yet, somehow or another it thinks (and that justly) that there is something in it not applicable to either. The heart begins



say that Christ was imperfect, it must be the same, (that is to say, perfect.) We need not say that the obedience of Christ was more perfect than that of Adam's, but we must say it was more glorious, infinitely transcended Adam's, as much as the person of Christ did transcend the person of Adam: wherefore we find, that God gloried in his servant Christ; Isaiah xlii. 1, *Behold my servant whom I uphold, mine elect in whom my soul delighteth.* He being God-man, all

---

to be insensibly overwhelmed with the bitter waters of affliction;—it tries once more to identify the character,—it lifts up its eye darkened with the film of distress; bordering upon despair, the heart heaves the miserable sigh,—the character is realized,—out comes the involuntary confession; Lord, it is I.—It now receives a painful capacity to comprehend the import of that description which represents the whole of our misery in the inheritance of sin:—"From the crown of the head to the sole of the foot, there is no soundness in us:" all appears an incurable wound,---a bruise that refuses to be healed,—a putrifying sore that obstinately baffles every expedient. Slavish fear forms a gulph impassable between the soul and happiness;—it vainly strives to find an equivalent either to the demands of the law which he has broken, or the value of the mercy

all his obedience was linked with, and performed with odours of the Godhead, therefore called the *righteousness of God*, 2 Cor. v. 21. What shall I say? the Godhead could not obey, but the Godhead having taken humanity in his person, was capable of obeying; and this righteousness is God's righteousness, both for kind and providing, and acceptation with God, infinitely beyond all the obedience of men and angels; neither was it short. *Christ is the end of the law, for righteous*

---

mercy he needs. Respecting the former, he is taught, "that if there had been a law given, that could have given life; righteousness would have been by the law: no man is justified by the law in the sight of God,—then righteousness comes not from the law, for the just shall live by faith." The law we have broke. Is the law against the promises of God? By no means. Does the application of the law in its purity, produce the death of the soul? Yes, as it applies to its vain expectations of happiness from itself. Does the misery produced by a painful sense of our moral pravity, indicate a disposition in God to punish? God forbid; "for he killeth to give life."—God, when he points out his mind to the guilty— informs him,---that though his sins be as red as scarlet, *they* shall be as white as snow, (not the sin made white, but the soul that sinned) though *they*

ous, to every one that believeth, Rom. x. 4; therefore it is not, nor cannot be short or wanting of that which God required of Adam; besides, his relation to his Father puts such a lustre upon all his obedience, that the Father, before his Son finished it, by a good pretty while (as I may so say with reverence) cannot forbear speaking, how he was pleased with it, and ravished with it; (why may not one person in the glorious essence,

---

they be red as crimson, they shall be as wool. Seeing then that the wounds are healed, and the soul glowing with guilt as crimson, blanced as white as snow,---it is no wonder that the church cried out, my beloved is unto me as a cluster of *camphire* in the vineyard of Engedy,—it heals and it prevents disorders;—we are informed that *camphire* is the most powerful antiputrescent in nature, a fit emblem of Christ who gives and sustains life. Hence arises the divine certainty of a christian's life; for the heart, when changed, does not cease to be sinful, but retains undiminished in all its malignity, all that plague with which it was originally infected. Stubborn facts prove this. There is nothing which is naturally evil in us, either transformed into that which is good, or impregnated with any particle of virtue or moral excellency. Divine wisdom never designed, therefore divine omnipotence never converted  
(had



essence, glory in another as well as one man in another :) Matt. iii. 17, *This is my beloved Son, in whom I am well pleased.* Surely the Father was infinitely pleased, when he saw all the garments finished. Isaiah xlii. 21, *The Lord is well pleased for his righteousness sake.* Let us take his word, and believe that the obedience of Christ is so perfect, that there is no conditions of life left for us.

Secondly. The obedience of Christ cannot be short of Adam's, for Adam was to fulfil his by nature,

---

(had it been within the sphere of its operations) vice into virtue, or pollution into holiness. God being the author of conversion, must of necessity be the best describer of his own work. The works of nature are represented in those terms, and by such emblems that necessarily imply those circumstances that existed prior, and subsequent to the operations of the divine power. "God created;" that is, called into existence, those beings that had no existence before: creating is not the decomposing of an existing substance, and giving it a different form, but it necessarily implies the non-existence of the substance, as well as the different forms into which it is moulded, to answer the end that God proposes.—And in addition to the above, upon its very surface we find, that the substance not existing, its form could not have existed, therefore there could have been no propensity

nature, Rom. ii. 14 : but Christ did all he did by the power of an endless life; Heb. vii. 16; and so by the law of the spirit of adoption, Rom. viii. 2. So his obedience was of infinite value, which Adam's had not been, had he obeyed.

Thirdly. It is not for want of imputation, for it is imputed to *justification of life*, Rom. v. 18, 21, and that eternal too; and such a life, that Adam's obedience could never have entitled him to.—So much for the active obedience of Christ.

Now

---

propensity in the things that are seen to arrive at that state in which we find them. The above verb is made use of by the holy Spirit, when describing the life-giving energy of the eternal God, Eph. ii. 10, "For we are his workmanship *created* in Christ Jesus, unto good works," &c. It is the giving of a new life to a sinful, guilty, dead soul; this life is assimilated into all its properties, to him who is the giver of it; "and have put on the new man, which is renewed in knowledge, after the image of him that created him," Col. iii. 10; all its properties and tendencies are perpetually correspondent with its nature; its nature is holy, just, and good, for it is "created in righteousness and true holiness:" it can never be polluted by the entrance of evil, for to evil, it is intangible: 1 John iii, 10, "Whosoever is born of God, doth not commit sin, for his seed remaineth

Now for his passive: but before I enter into it, I observe, that if there be any conditions left on our part, he must have left it to do on his part.—Now, I ask, what part of the law he has left undone? for if there be something to be done by us, it is not done by him, so his active obedience is not perfect; but if it be perfect, then all that we do as a condition, is more than the law requires for righteousness. Let us see if the conditions be not left in his passive obedience, and

---

remaineth in him, and he cannot sin, because he is born of God.” Whosoever is born of God, cannot sin.—The new nature of a christian is emphatically born of God, therefore the new nature of a christian cannot sin. There are no actions of the new man attributable to the flesh; the fleshly or fallen nature of man ever remains the same,—neither are its sinful tendencies and actions attributable to the new man; the new nature and not the old, gives the christian his real identity in the estimation of God:—men, and good men too, (by good men, I mean men of grace) hold an hypothesis opposite to this,—but bring them to the test of experience, and they will contradict their creed;—they will instantly join with the apostolic concession, and say, “In me, that is in my flesh, dwelleth no good thing,—but when I would do good, the evil is present with me,



and if it be not there, we will say there is none. Now in order to his suffering, sin must be transferred from us to him, or no justice can lay hold of him ; wrath cannot kindle this sacrifice without this wood, (sin,) no law can curse without sin. Now, that it was laid upon him, needs not much proof, but amplification : Isaiah liii. 6, 2 Cor. v. 2 : for that Christ was made sin, is not so much a question, as how? If it be demanded, how Jesus Christ was made sin for us?

I answer,

---

me, if then I do that which I would not, it is no longer I, but sin that dwelleth in me." It is no longer I.—The identifying feature of the christian, or that which gives him an individuality of existence, has nothing to do with evil,—and yet evil is its greatest, is its only burden;—so loathsome is it to the renewed soul, that it aptly compares it to a dead, a putrified body : under it he exclaims, O! wretched man that I am, who shall deliver me from the body of this death?" Groaning under a load removes it not,—the christian hating the evil lessons it not,—hating an enemy is essentially different from conquering an enemy. What is the result of the spirit's teaching upon the heart? What power, or what influence reaches the soul? Who instructs it? Is not the heart unknown to all except God, and those to whom he is pleased to impart knowledge?

I answer, we must first distinguish sin thus ; first, sin ; secondly, the punishment for sin ; thirdly, the punishment of sin.

First. Sin is the transgression of the law, 1 John iii. 4 ; a transgression of the law, or an offence, as the Apostle calls it, Rom. v. 15. But, more properly, What is sin? Sin is a free act of the man, having the liberty of his will ; and so was Adam furnished, that had not he of free choice eaten, it was not his sensual part, nor the

---

ledge ; the heart is deceitful above all things, and desperately wicked? I the Lord search the heart, &c. Jer. xvii. 9. Deceitful as the heart is, and desperately wicked, yet he that formed the eye, can perceive the depth of its mysterious iniquity ; and he that planted the ear is well acquainted with all its secret designs ; to men, when intent upon the vilest actions, it assumes the fairest form ;—its language upon such occasions is, “ is thy servant a dog, that he should do this? Yes, and actions viler still, if he who “ holds the winds in his fist ” calms not thy raging tempest.—See this degraded state represented by the Holy Ghost, “ And God saw, (and if God saw—he cannot be deceived) that the wickedness of man was great in the earth, and that every imagination of the thought of his heart was only evil, and that continually.” How just the re-

the Devil could have forced him ; no, except the Devil could have altered the nature of man, he never could have forced his will ; so that none of the posterity of Adam (as such) was ever able to sin, properly thus, therefore unfit (as such) ever to enter into covenant more.

Secondly. It is called an offence, that is a stumbling-block between God and the creature; the sin is an offence to God, as it is a breach of his law, and the man is not only guilty but filthy.

Sin

---

presentation, however humiliating,—the thoughts deceitful,—the imagination of the thoughts deceitful, and that not in a few particular instances, but continually—without interruption. True, replies one, the heart is deceitful, and its imaginations are evil.—Yet, there are seasons when by its resolving powers and reforming properties, it unmask the demon and hurls him from his throne. When is it the heart is found to act thus? Have you ever found it so in yourself, or discovered such effects produced by its internal energy in others? If you have witnessed any period when the above is justly predicable of the human mind, you have examined it with a greater degree of certainty, than he “who searches the heart and trieth the reins of men;” for the God of truth declares, that there is nothing but evil, and that continually, and *only* evil in the hearts of men;

Gen.



Sin is an offence to the man, because he is condemned by a just and a holy God, and a holy law ; so that except this offence (sin) be removed, God cannot be legally reconciled to the man ; and except the guilt be removed, the man cannot be legally reconciled to God ; for the man is as unreconcilable to God, because of his justice and holiness, as God *appears* to be unreconcilable to the man, being sinful and filthy.

Thirdly. There is the punishment for sin, so that

---

Gen. vi. 5. And is this fatal description found to be true in every state of man, while upon earth ? Is this the character of man, after being the happy subject of a divine change,—and that too after being regenerated by the holy Spirit,—and initiated into that church which was bought by the blood of Christ,—the lamb,—the lamb without blemish and without spot?—we will rest this painful truth upon the apostolic testimony, and a few historic facts recorded in the word of God.

Paul, in writing to the church of Christ at Galatia, informs them, “ that the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would ;” Gal. v. 17. Here Paul writes to a people who had been the subjects of a divine change, and if

that all the after-acts of Adam and his sons, are but a part of the punishment for sin, so as has been proved before, that so all the acts of sin are but the branches or members of that offence. Sometimes sin is compared to a body, or man, Rom. vi. 6, Rom. vii. 7.

Now if the question be, How was sin laid on Jesus Christ?—I answer, It was laid on him as the offence of one man, that the body of sin might be destroyed, Rom. vi. 6. If the old man  
was

---

there had been no other proof but the concluding sentence, "the things that ye would." It is a sufficient authority for such an assertion,—for men are only "made willing in the day of his power;" yet we are informed, that their flesh or fallen nature, not only had rebelled in times past, or that they would feel its malignity at a future period;—but it now lusteth,—it is in a continued act of opposition,—not a moment can be found when sinful nature accords with the dictates of the new man:—but probably that some, in obstinately defending their favorite principle of progressive holiness in the flesh, will say, that this in the Galatians, was owing to the superficial view they had of themselves, and that they were easily bewitched, and that Paul attributes it to this, for he says, O foolish Galatians, who hath bewitched you, that you should not obey

was crucified, or the body of sin, then it seems they were hanged on the cross. But however, I know it is much disputed, whether Christ satisfied for actual sin, as well as for original sin? I answer, There is no such thing as Christ suffering for any other offence but one, and that offence but of one constituted head; for there was but one that sinned, and that but once neither. Now if there was but one offence, there could be but one offender; but there was but one offence;

fence;

---

obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified, and slain; Gal. iii. 1. I answer by saying—that the Apostle justly calls them foolish Galatians, for departing from the gospel of the grace of God, and robbed, by being bewitched into Pharisaism, or, as the modern supporters of that ancient system call it, Arminianism.--- Does he call them foolish Galatians, because they felt the opposition of sin to the grace of God planted in their heart? Does he consider them robbed of their senses, because they fought against it? Hear him speak of the same subject, as exemplified in his own experience,—and as you consult his experience—recollect, that it is not a surreptitious acquisition, but the divine effects of grace, “for by the grace of God I am what I am,” was the uniform language of his heart:—he was met by



fence; *ergo*, there was but one man's disobedience to satisfy for ---I think that needs no other argument but what the Apostle brings in, that (Rom. v. 12, to the end,) he knew but of two concerned in this business of life and death. Indeed the repeated acts of sin may, and do aggravate guilt upon the soul, and so consequently their damnation; but there is never a person, neither in Heaven nor in Earth, that ever any act of theirs was required as a condition on which the judicial

---

sovereign mercy at a time, and in a state of mind the most unfriendly in our view to such impressions,---“while he was yet breathing out threatening and slaughter.”---His strength was expended in the bloody work;—such was the rage—such was the satanic opposition of his boiling soul,—that madness tied his tongue.—Yet, such was the diabolic fury with which his bosom was agitated,—though dumb as he was for the moment, his very breath was full of slaughter—connected with power,—licensed by priestly authority,—“his neck was clothed with thunder, and the breath of his nostrils was terrible,”—yet divine grace disarmed the rebel,—“and he obtained mercy.”---But, did he cease to feel the influence of sin?—Did he cease to be the subject of satanic power?—The whole of his experience testifies to the contrary.—So then I myself with  
the

judicial sentence of life and death depended, but two; that as sin hath reigned by one unto death, so grace hath reigned through the other unto eternal life, Rom. v. 20, 21. Whoever denies this, I propound only a question or two.

First. Whether ever God did enter a second time into covenant with man as such, and if he required any act of his as a condition on which his salvation depended?

Secondly. Whether this covenant was with every

the mind, serve the law of God; but with the flesh, the law of sin; Rom. vii. 21.—When did his flesh serve the law of sin? Was it before or after conversion?—"In me, that is, in my flesh dwelleth no good thing." When was this testimony true? At every stage of his life:—O, wretched man! was his daily language.—"He knew in whom he had believed," "he fought the good fight,"—yet in him, that is, in his flesh dwelt no good thing,—the absence of all good,—the deceit of the heart,—the positive existence of every evil in the fallen nature of man, are easily substantiated from stubborn facts. If fallen nature is progressively purified, we naturally suppose that this purity will unfold itself in exact proportion to the length of time in which it was made partaker of its first principle. Let us see how this will agree with the experience of Old and New

every particular man, or whether he made it with one universal head?

Thirdly. Whether it was with every particular person? If with every particular person, what is every particular duty?

Fourthly. If it was with one general head, what was his obedience required, or your's, to interest you in it?

Fifthly. What do you call that law or covenant?

From

---

New Testament Saints, and those too who have been most eminently distinguished by divine favor and protection. Noah, for instance, was a man highly favored of the Lord,—he was a preacher of righteousness,—he was prevalent with God in prayer;—him and his, of all the families of the earth, God was pleased to spare, when he broke up the fountains of the great deep, to drown the world. He prepared an ark for Noah, and God shut him in. After the water subsided, Noah planted himself a vineyard,—drunkenness was the consequence in himself, and destruction to Ham. I know that some have more ingeniously than justly said, that Noah was unacquainted with the effect of wine, if he was, how came he to understand the nature of a vineyard, and the use of the vine? The plain truth is, Noah was but a poor, guilty, vile, and sinful creature, like ourselves



From these premises I lay down this doctrine, that there is no act of the sons of Adam that can entitle them in either of these covenants, or any act of theirs that can prevent their being in either of these covenants. But you will say, what is it then that doth put them in these covenants, and give property to them thus procured in these covenants? I answer, the question is twofold :

First. It was neither thy acts, nor the acts of Adam, that put thee in this covenant, but God's  
or-

---

selves,---and his cry was, "not according to works of righteousness which we have done." Before men attempt to explain matters of fact out of the Bible, and out of the world,---let them recollect that neither God, nor his people, need their lies to maintain the cause of the former, or substantiate the happiness of the latter. While the names of Sodom and Gomorrah retain a place in the pages of sacred history, we shall necessarily be led to view the awful vengeance that God takes upon his enemies, and the wonderful mercy of his heart to the objects of his compassion. When the inflammable brimstone descended, armed with the vengeance of a God, Lot was to be removed beyond its reach, before the execution of the dreadful commission; unable to climb the steep mountain, he cries in an agony of tender distress, Behold now this city is near to  
flee

ordination and constituting him a general head of all mankind; but it was his act of disobedience alone that brought death to thee; so it was not thy act of faith, nor the obedience of Christ that put thee in his covenant, but it was God's ordaining and constituting him a head over his body, that put thee in that covenant, but it was his obedience alone that brought life to thee, and entitled thee to it. Where is original sin, and actual sin now? Let the offence of that one constituted

---

flee unto, and it is a little one; O let me escape thither, (is it not a little one) and my soul shall live: Gen. xi. 20. Though beyond the reach of the flame, the fire of sin was as strong as ever. While yet the air remained impure from the ascending filth of Sodom and Gomorrah; while yet impregnated with the brimstone that consumed them, we find Lot, ah! poor Lot, implicated in a crime, a very few removes, (and the transition is invisible to us) in point of malignity from that, which, with its dreadful vortex, engulfed Sodom and Gomorrah in the bosom of Hell. As God has never thrown a veil over the sins of his people,—why should we? They are saved, not because men think well of them,—but because God is determined to save them:—Gen. xix. 20. 31, 32.

Before

stituted head, be laid on the other constituted head, and let him die for that, and all sins are satisfied for one man, and one man one offence; and one dying once does our business. Oh! unspeakable riches! But some will say, doth not the Apostle speak of the offences? Rom. v. 16; The free gift is of many offences unto justification; and many other places. I answer, that though the Apostle speaks of sin in a plural way, yet he means but one offence, Rom. v. 20, and shews,

---

Before I dismiss the above circumstances, let me ask those, who upon every occasion are ready to make the Scriptures speak what *they* think, and not what the Scriptures mean themselves. Were Noah and Lot guilty of sin in those instances, or were they not? If they were,—did not that guilt deserve Hell?—and if it deserves Hell,—why attempt to extenuate the guilt by palliating the crime? for if you leave the relation in its full force, (and I cannot see what right you have to do otherwise) they could have deserved no more;—and had God not pardoned their sins, Hell would have been their portion in either instance.

“What shall I say more? for the time would fail me,” to tell of David and of Peter, and of all that we have read of and seen, great as their guilt were :---boundless was the mercy that covered



shews, that one end of the law being added, was, that the offence might abound: that is, that offence might be divided or distinguished in its particular members. Moreover, the law entered that the offence might abound; for except sin had thus been distinguished by the law, the riches of his grace had never so appeared, yet it is but one offence, and its curse that Christ bore.

Now, for our better understanding, let us consider that text, Rom. vi. 23, The wages of sin  
is

---

vered it. Is man's nature more refined now than then?—Attend to the experience of christians now, as well as to your own. What is the language of conscience? That sin haunts, and dreadful temptations infest the mind. Who quickens conscience? The spirit of God. Then the spirit of God gives us to see---that we are as unclean as ever,---equally incapable of guiding and supporting ourselves. Yes, this we feel. Does the spirit of God bear his testimony to a lie? Impossible, for he is the fountain of truth.—Then, if christians feel that they are as unclean as ever, and the quickening influences of the divine spirit gives them that feeling, the inference is plain, that in themselves, they are as polluted as ever. If, says an objector, that these sins you have been speaking of did not, neither could condemn the soul, is it not evident, that the warfare  
you

is death. James i. 15, Death is the wages of sin. Now death is threefold; the first, Spiritual; secondly, Corporal; thirdly, Eternal.

First. Spiritual death is God's withdrawing or forsaking the soul, according to the dispensation it is under; mind that well: so God forsaking of Adam and his, for sin, was this spiritual death: so God passed sentence of death, or condemnation, upon Adam's soul and his; God forsook him and his; for God having passed the sentence of death, leaves Adam and his self con-

---

you speak of, and the opposition you make arises not from necessity of nature, but the arbitrary choice of a capricious mind? The opposition arises from the nature of things; sin is not more contrary to the nature of God, than it is to the renewed nature, or rather the new nature of a christian. God hates sin with a perfect hatred, as sin,—that which constitutes the christian, hates it as perfect in its kind;—light and darkness are not greater opposites—than the evil and the good nature of believers;—"when they forsake his ways," he visits their sins with a rod, and their iniquities with stripes,—yet his loving kindness will he not take away from *him*, (with whom the covenant is made) nor cause his faithfulness to fail. In the support of this; then we have the evidence of ancient facts,—the testimony of the Holy Ghost—and the daily experience of our own minds.

demned; so guilt possesses his soul, which being deprived of righteousness and holiness, with all impressions of sin, which are these, Eph. iv. 18, Having their understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their minds: ver. 19, Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. And all this they were given up to, Rom. i. 24. 26: and one, and so, but the punishment of sin is from one degree to another.

Secondly. One question more, and that is, How our old man is said to be crucified with Christ? If our actual sin be not part of the wages or punishment for Adam's disobedience, I say that all the after-acts of Adam's posterity was but heating the furnace; so every man shall have according to his works; so all the elect have heated the furnace hotter for their Lord, by their actual sin: so he bore sin and the wages of sin, or the punishment for sin, to the utmost; for had he not borne all their actual sin, he had not borne all the punishment for sin. As for these that have not the Son, look thou to it, for every act of sin thou committest heats the furnace of God's wrath hotter and hotter, Rom. ii. 4, 5, 1 Peter iii. 15.

Thirdly. There is the punishment of sin which is guilt, and this guilt is the punishment



of sin, so that sin furnishes itself by guilt, and is that worm that never dies: Isaiah lvi. 24, For their worm shall not die: Mark ix. 44, Where their worm dieth not, and their fire is not quenched. By the way, have a care this worm doth not eat up thy manna; that is, thy confidence; Rev. ii. 17, compare with Exod. xvi. 24. Gen. iv. 13, And Cain said unto the Lord, my punishment is greater than I can bear. So that Christ bore sin, and the punishment for sin. I say, that Jesus Christ had the offence laid on him; that is, Adam's disobedience, and our actual sin: the punishment for that disobedience, and the guilt of all, both original and actual, the punishment of sin to the utmost of God's wrath.

So Christ dieth the death spiritual, coporeal, and eternal, as may be seen plainly in his agony. My God, my God, why hast thou forsaken me? Matt. xxvii. 46; there is his spiritual death. But more in order: the offence was laid on him, that seizes his soul; Matt. xxvi. 38, My soul is exceeding sorrowful, even unto death. So the punishment for offences, which are actual sins, or our evil lives, seizes his body; Luke xxii. 44, And his sweat were as it were great drops of blood falling down to the ground; and so dies spiritually, having all, both the offence and the punishment laid on him, he must bear the guilt. So, My God, my God, why hast thou forsaken

me, was the last death, and partly the last words for ought I know. These things considered, I state my doctrine, that Jesus Christ has had all the sin of his laid on him, in having that offence laid on him. For the clearing this point, let us consider that offence: For if that law given to Adam had all the Ten Commandments in it, as has been proved before, then the breach of that was the breach of them all; but the former is true. Let us consider that offence itself, or rather the command for God's prohibition, or forbidding this fruit to be eaten; God must have some intent in it: first, in respect of the creature; secondly, in respect of himself.

First. In respect of his creature, his signified or revealed will was, that they should not eat upon pain of death; but his real intent was not so, for the event proves the contrary; for if his real intent in himself had been, that they should not have eaten, doubtless his intent had not been frustrated. Eph. i. 11; Rom. ix. 19. Who hath resisted his will? Now, thou shalt not eat, is the command; thou shalt die, is part of the thing to be believed. Now, the command is to one general head, respects both elect and reprobate; so that which happens to him, to all alike; so that Eve crediting the Devil, he discredited God; so we see that this fruit was not eaten without unbelief. First, He did not believe God spake the truth: Secondly, That God did not intend him

him good in forbidding of him to eat; so here they neither believed the truth, nor that God intended them good. This sin of unbelief, is as it were the origin of original sin; and being imputed to us, has as deep impressions on the souls of the sons of Adam, as any thing; for as they could not believe they should die, they cannot believe they shall live without mighty power. Now if this be part of the offence, and Jesus Christ bore the offence, and satisfied for it, then Jesus Christ bore and satisfied for unbelief; but this is true. *Ergo*. Now let us examine how that was a lie.

First. The serpent said, ye shall not surely die. So they did not believe they should die, and that was a lie, for they did die.

Secondly. Ye shall not surely die; but God doth know, saith the serpent, that ye shall be as Gods. From whence our parents gather, that God did not intend them good, in forbidding them to eat. Here lieth the knot: but I answer, God did intend good in all his intentions, whatsoever they be. That God did forbid them, we all know, but what intent God had in forbidding of them, (see note d,) is not known by many: however, if his intent or purpose had been according to his law, then his intent and purpose did not stand; so God was frustrated of his purpose and design, and so mistaken. Do we think this can be said without manifest blasphemy? No; I shall



shall not need to reason so, for I can set the objector to work if I will. But some may object and say, God would that Adam should have kept it, if Adam would; but Adam would not. Well, here is Adam's will and God's will contradicting each other in the point of eating. God's revealed will forbids Adam, Adam's will is for eating. Now which must yield the point? Now if God's secret will had been like the law, Adam could never have eaten; for the revealed will or law of God can never yield; broken it may be, but yield it cannot. Now if God's secret intent was the law, it must either yield or be forced; if it yielded, the point is granted, that the secret law of God was, that Adam should eat; but if like the law, then the will of God is forced, and so God is overcome by man, and so man reigns at his own will, and God is forced to stand and look on, to see whether man will be pleased to do his law or no.

Secondly. If the revealed will of God or the law be like the secret intent or purpose, and the secret intent cannot be forced, then the law must yield, and where is sin then? So that we must say, then it was God's secret intent that he should sin, <sup>(f)</sup> or say that Adam did not sin, or blasphemously

---

<sup>(f)</sup> "The Deity is possessed not only of infinite knowledge, but likewise of absolute liberty of will;

phemously say, that God is overcome by Adam, and could never recover himself since, except it be in a few that out of free will, will serve him a little. By the bye, I think this will do; for the secret intent can no more be forced than the law can yield to be broken.

To clear up the point farther, we must observe, that all the intents of God were all for the exaltation of his own glory in Jesus Christ. Rom. xi 36, For of him, and through him, and to him, ~~are~~ all things. Therefore whatsoever he

will; so that whatever he *does* or *permits* to be done, he does and permits *freely*, and of his own good pleasure.

Consequently it is his *free* pleasure to *permit* sin, since without his permission, neither men nor devils can do any thing; now to *permit* is at least the same as *not to hinder*. Though it be in our power to hinder if we please, and this permission or non-hindrance, is certainly an act of the divine will. Hence Austin says, "Those things which seemingly thwart the divine will, are nevertheless agreeable to it; for if God did not permit them, they could not be done; and whatever God permits, he permits freely and willingly; he does nothing, neither suffers any thing to be done against his own will." And LUTHER observes, "That God permitted Adam

he has purposed in himself, is all for his glory, and shall redound to its end. But in respect of the subject of this law, his intent was not to hinder Adam to eat: no, this intent to let him eat was diverse. As for his intent or purpose towards the vessels of wrath, he never intended to them any good, therefore the fall was not for their good, though they cannot complain of injustice in God; but in respect of the elect, it was for their good, the event proves it; therefore

---

to fall into sin, because he willed that he should so fall."

Although the will of God, considered in itself, is simply *one and the same*; yet, in condescension to the present capacities of men, the divine will is very properly distinguished into *secret* and *revealed*; thus it was his *revealed* will, that Pharoah should let the Israelites go, that Abraham should sacrifice his son; and that Peter should not deny Christ: but as was proved by the event, it was his *secret* will that Pharoah should not let Israel go, Exod. iv. 41: that Abraham should *not* sacrifice his son, Gen. xx. 12: and that *Peter should deny* his Lord, Matt. xxvi. 34.

The will of God, respecting the salvation and condemnation of men, is never contrary to itself; he *immutably* wills the salvation of the elect, and *vice versa*: nor can he ever vary or deviate from his



fore we may perceive that our parents were reaching at the secret will of God, not believing that he forbade them for good, but to keep them from the good, and that was a lye; for had he not forbidden them, they had never come at it; so we see that they believed a lye in this also; and this has as deep impressions upon us, as any one of that seal, (Adam's disobedience.) Jesus Christ has had this laid on him too. Psalm xxii. 8, *My counsel is to dispose of sinners by the word of my mouth.* *Mate*

---

his own will in any one instance whatever, so as that that should be done which he willeth not, or that not to be brought to pass which he willeth: Isaiah xvi. 10, *My council shall stand, and I will do all my pleasure.* Psalm xxxiii. 12, *The council of the Lord standeth for ever, and the thoughts of his heart to all generations.* Job xxxiii. 13, 14, *He is in one mind, who can turn him, and what his soul desireth, even that he doth, for he performeth the thing that is appointed for me, and many such things are with him.* Eph. ii. 11, *Being predestinated according to the purpose of him who worketh all things, after the counsel of his own will.* Thus for instance, Hophni and Phineas hearkened not to the voice of their father, who reproveth them for their wickedness, because the Lord would slay them, 1 Sam. ii. 25. And Sihon King of Heshbon would not receive the peaceable message sent him by Moses, because the Lord

Matt. xxvii. 43, He trusted in God, let him deliver him. Here is the reflection.

Now one argument more.

First. If Adam was made in God's image, then God's will was incapable of being forced; the former is true, also the latter.

Secondly. If Adam's dominion over all creatures below his nature, to dispose of them at his will, was part of God's likeness, then God had power over every creature to dispose of them at his

---

Lord God hardened his spirit and made his heart obstinate, that he might deliver him into the hands of Israel, Deut. ii. 26, 30. Thus also, to add no more, we find that there have been and ever will be some, whose eyes God blindeth, and whose hearts he hardeneth, i. e. whom God permits to continue blind and hardened, on purpose to prevent them seeing with their eyes, and understand with their hearts, and to hinder their conversion to God, and spiritual healing by him, Isaiah vi. 9; John xii. 39, 40. Because God's *will of precept* may, in some instances, appear to *thwart* his will of determination, it does not follow either, 1st. that he mocks his creatures, or 2d. that they are excusable for neglecting to observe his will of command.

1st. He does not hereby mock his creatures, for if men do not believe his word, nor observe his

his will ; but the former is true. Gen. i. 26,  
 And after our likeness, let them have dominion.  
*Ergo* : Again, there was this in Adam's disobedience ; viz. an ambition to be God's, the very image of the Devil's, from whence come all wars and fightings, brawlings, and many evils ; James iv. 1. This also was laid on Jesus Christ. How was Jesus Christ tempted about this ? All these things will I give thee. For if Christ has suffered for the offence, and this was part of the offence,

---

his precepts, the fault is not in him but in themselves ; their unbelief and disobedience are not owing to any ill *infused* into them by God, but to the *vitiosity* of their depraved nature, and the perverseness of their own wills. Now, if God invited all men to come to him, and shut the door of mercy against any who were desirous of entering, his invitation would be a mockery, and unworthy of Himself : but we insist on it that he *does not* invite all men to come to him in a saving way, and that every individual person who is through his gracious influence on his heart, made willing to come to him, shall sooner or later be surely saved by him, and that with an everlasting salvation.

2d. Man is not excusable for neglecting God's will of command. Pharoah was faulty, and therefore justly punishable, for not obeying God's revealed



offence, then Christ has suffered for this also; the former is true, also the latter. Now if all sin was in this offence, and Christ suffered for that offence, then Christ had satisfied for all sin; but the former is true, also the latter.

*Ergo.* Obj. But some will say, Christ died for original sin only. I answer, he died for all sin if he died for that, for all sin was in that, as has been proved.—I propound these questions.

First. Whether all men are bound to believe that

---

revealed will, though God's secret will rendered the obedience impossible. Abraham would have committed sin, had he refused to sacrifice Isaac, and in looking into God's secret will, would have acted counter to his revealed one. So Herod, Pontius Pilate, and the reprobate Jews, were justly condemned for putting Christ to death, in as much as it was a most notorious breach of God's revealed will: "thou shalt do no murder." Yet in slaying the Messiah, they did no more than God's *hand* and his counsel, i. e. his secret ordaining will determined before should be done, Acts iv. 27, 28. And Judas is justly punished for perfidiously and wickedly betraying Christ, though his perfidy and wickedness were (but not with his design) subservient to the accomplishment of the decree and word of God.

The

that the offence of Adam is satisfied for by Jesus Christ?

Secondly. If Christ died only for original sin, without actual, what is the object of your faith in respect of your actual?

Finally. If Christ has not satisfied for all sin, he has not finished transgression, nor made an end of sin, Dan. ix. 24. But I will spend no more time about this; but I challenge the world to shew us that sin, that has not been satisfied for by

The brief of the matter is this, secret things belong to God, and those that are revealed belong to us; therefore when we meet with a plain precept, we should simply endeavor to obey it, without tarrying to enquire into God's hidden purpose. Venerable *Bucer*, after taking notice how God hardened Pharoah's heart, and making some observations on the Apostle's simile of a potter and his clay, adds, that though God at least has the same right over his creatures, and is at liberty to make them what he will, and direct them to the end that pleaseth himself; yet it by no means follows, that they do not act freely and spontaneously, or that the evil they commit is to be charged on God.

God's hidden will is *peremptory* and *absolute*, and therefore cannot be hindered from taking effect.

by Jesus Christ, (the sin against the holy Ghost excepted.) Dan. ix. 24, He has finished the transgression, he has made an end of sin, he has made reconciliation for iniquity, he has brought in an everlasting righteousness. Col. i. 20, He has made peace through the blood of his cross; he has reconciled all things unto himself. Rom. iv. 25, He was raised again for our justification. Heb. ix. 26, He has put away our sins by the sacrifice of himself. Eph. ii. 6, And hath raised us

---

God's will is nothing else than God himself willing, consequently it is omnipotent and unfrustrable; hence we find it termed by AUSTIN and the schoolmen *voluntas omnipotentissima*; because, whatever God wills cannot fail of being effected. This made AUSTIN say, "Evil men do many things contrary to the revealed will of God, but so great in his wisdom, that he directs all things into those channels which he foreknew." And again, "No free will of the creature can resist the will of God, for man cannot so will or nill, as to obstruct the divine determination, or overcome the divine power." Once more, "It cannot be questioned, but God does all things and ever did, according to his own purpose; the human will cannot resist him, so as to make him do more or less than it is his pleasure to do, since



us up together, set us down together in heavenly places. Rom. viii. 33, Neither men, nor angels, nor devils, nor law, nor conscience, can lay any thing (judicially) to their charge; it is God that justifieth, and all upon the account of Christ dying: Who shall condemn? It is Christ that died. So we see that Jesus Christ has had the offence, the punishment for sin, the punishment of sin, which is guilt, is all laid on him, and so has made reconciliation. So there is no act required of us  
to

---

since he does what he pleases even with the wills of men."

Whatever comes to pass, comes to pass by virtue of this absolute, omnipotent will of God, which is the primary and supreme cause of all things, Rev. ix. 11, Thou hast created all things, and for thy pleasure they are and were created. Psalm cxv. 3, Our God is in the heavens, he hath done whatsoever he pleased. Dan. iv. 35, He doth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand and say unto him, what doest thou? Psalm cxxxv. 6, Whatsoever the Lord pleased, that did he in heaven and in earth, in the seas and all deep places. Matt. x. 29, Are not two sparrows sold for a farthing? and not one of them shall fall to the ground without your Father.

to entitle us to life ; therefore no condition left us in his passive obedience.

First. For if God justifieth unto life, through the death of his Son, then his Son has died for all sin, but the former is true, Rom. v. 8, 9, 18.

Secondly. If there be no remission without Blood, then the blood must have been shed for all sin, but the former is true, Heb. ix. 22.

Thirdly. If Jesus Christ has blotted out the law

To all which AUSTIN subscribes, when he says, " Nothing is done, but what the Almighty wills should be done, either efficiently or permissively ;" as does LUTHER, whose words are these ; " This therefore must stand, to wit, the unsearchable will of God, without which nothing exists or acts." God would not be such if he was not Almighty, and if any thing could be done without him. And elsewhere he quotes these words of Erasmus ; " Supposing there was an earthly prince who could do whatever he would, and none were able to resist him ; we might safely say of such an one, that he would certainly fulfil his own desire ; in like manner the will of God, which is the first cause of all things, should seem to lay a kind of necessity upon our wills."

The will of God is so the cause of all things, as to be itself *without* cause, for nothing can be the

law by his blood, he has left us incapable of sinning judicially; but the former is true. Col. ii. 14, Blotting out the hand writing of ordinance that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. Rom. iv. 15, For where no law is, there is no transgression.

Now I ask, Where is our conditions now? for here is no law. I think we are about the matter. Rom. iii. 27, Where is boasting then?

It

---

the cause of that which is the cause of every thing. So that the divine will is the *ne plus ultra* of all our enquiries, when we ascend to that we can go no farther. Hence we find every matter resolved ultimately into the mere sovereign pleasure of God, as the spring and occasion of whatsoever is done in heaven and earth. Matt. xi. 25, Thou hast hid these things from the wise and prudent, and hast revealed them unto babes, even so, Father, for so it seemed good in thy sight. Luke xii. 32, It is your Father's good pleasure to give you the kingdom. Matt. viii. 3, I will be thou clean. Mark iii. 13, He went up into a mountain and called unto him whom he would. James i. 18, Of his own will begat he us, with the word of truth. John i. 13, Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Rom.



It is excluded: By what law? of works? No. What law is it that requires this condition? What, is it a law of works that is blotted out? — So much for this point. — So we see plainly, that the covenant made with Adam, for matter and form, did amplify the covenant of God in Christ, Rom v. 12, to the end runs all along, as and so, as and so.

Now let us see how the covenant of Adam did confirm it: I say, not that this covenant confirmed

---

Rom. ix. 15. 18. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion; therefore he hath mercy on whom he will have mercy, and whom he will he hardeneth. And no wonder that the will of God should be the main spring that sets all inferior wheels in motion, and should likewise be the rule by which he goes in all his dealings with his creatures. Since nothing out of God, *i. e.* exterior to himself, can possibly induce him to *will* or *nill* one thing rather than another, deny this, and you at one stroke destroy his immutability and independency. Since he can never be *independent* who acts *pro re nata*, as others; not *unchangeable*, whose purposes vary and take all shapes according as the person or things vary, who are the objects of those purposes: the only reason then that can be assigned, why

ed the covenant with Christ to Adam in his un-fallen state: for how much of Christ Adam knew, is not well known: but I mean after the promise of life was published to him; for after that he must look out of himself, and see himself in another, as he had seen all in himself: for in that promised seed, he might have seen himself complete, without any more conditions than his posterity had need of if he had stood: he might have seen that the obedience of that seed was alone  
accepted

why the Deity does this or omits that, is because it is his own free pleasure.

*Luther*, in answer to that question, "Whence it was that Adam was permitted to fall, and corrupt his whole posterity, when God could have prevented his falling," &c. says, "God is a being, whose will acknowledges no cause, neither is it for us to prescribe rules for his sovereign pleasure, or call him to an account for what he does: he has neither superior nor equal, and his will is the rule of all things: he did not therefore will such and such things because they were in *themselves* right, and he was *bound* to will them, but they are therefore equitable and right because he wills them. The will of man indeed, may be influenced and moved, but God's will never can; to assert the contrary is to undeify him."

*Bucer*

accepted of God, as his had been to all his; if he had stood; he might have seen that that offence of his which God imputed to all his posterity, with all the punishment for sin, and all the punishment of sin; the seed was to make satisfaction for them all, in breaking the serpent's head, that is, to spoil principalities and powers; he might have seen, that being God made covenant with him, with his wife in him, before she was taken out of him, that it was so with this other head, (the seed),

---

*Bucer* likewise observes, "God has no other motive for what he does, than *ipsa voluntas*, his own mere will, which will is so far from being unrighteous, that it is justice in itself."

Since, as was lately observed, the determining will of God being omnipotent, cannot be obstructed or made void, it follows that he never did, nor does he now will that every individual of mankind should be saved: if this was his will, not one single soul could ever be lost; (for who hath resisted his will.) And he would surely afford all men those effectual means of salvation, without which it cannot be had.

Now God could afford these means as easily to all mankind, as to some only; but experience proves that he does not, and the reason is equally plain: namely, that he will not; for whatsoever the Lord pleaseth, that doeth he in heaven and



seed), he might have seen that it was the perfection of his love to his wife that moved him to eat, so it was the perfection of the love of this seed that moved him to eat of the fruit of their eating, Is. xlii. 19, 20, 21; he might have seen that death was beginning to reign thro' his disobedience, so as he felt life beginning to reign; he might be sure that it was thro' righteousness, for grace reigns thro' righteousness; he might see that the obedience of that seed was already accepted; he might have seen, being his covenant was confirmed by a seal,

---

on earth. It is said indeed by the Apostle, that God would have all men saved, and come to the knowledge of the truth; i. e. as AUSTIN constantly with other scriptures explains the passage; "God will save some out of the whole race of mankind;" that is persons of all nations, kindreds, and tongues. Nay, he will save all men, i. e. as the same farther observes, "every kind of men, or men of every kind," namely, the election of grace, be they bound or free, noble or ignoble, rich or poor, male or female. Add to this, that it evidently militates against the majesty, omnipotence, and supremacy of God, to suppose that he can either *will* any thing in *vain*, or that any thing can take effect *against* his will. Therefore BUCKER observes very rightly, add Rom. ix. "God doth not will the salvation of reprobates, seeing he hath not chosen them, neither created

viz. the tree of life ; he might have seen that there was some seal belonging to the seed's covenant also ; he might have seen that as all his posterity had never died, had he kept that covenant ; so he might have seen that the seed of the woman was secure in that seed ; he might have seen, that this seed was before him, and was his creator, for he was made in his image ; he might have seen that as he had brought in death, so this seed would bring the resurrection from the dead ; he might

---

created them to that end." Consonant to which are those words of LUTHER, " This mightily offends our rational nature, that God should of his own mere, unbiased will, leave some men to themselves, harden them and then condemn them ; but he has given abundant demonstration, and does continually, that this is the real case ; namely, that the sole cause why some are saved and others perish, proceeds from his willing the salvation of the former, and the perdition of the latter, according to that of Paul, He hath mercy on whom He will have mercy, and whom He will He hardeneth.

" God may, in some sense, be said to will the being and commission of sin, for was this contrary to his determining will of permission, either he would not be omnipotent, or sin could have no place in the world ; which it could not have,

if

might have seen, that as all his posterity would bear the image of his disobedience, so all the body of that seed should bear the image of his righteousness; he might have seen, that as he and his should be sown in dishonor, the seed would raise it up in glory, in weakness; it should be raised up in power: he might have seen that it should be sown a natural body, it would be raised a spiritual body; he might have seen, that as all his must have been where he was, so all the body of the

---

if God willed otherwise, for who hath resisted his will, Rom. ix. 19. No one can deny that God *permits* sin, but he neither permits *ignorantly* nor *unwillingly*, therefore *knowingly* and *willingly*.

However, it should be carefully noticed,

1st, That God's permission of sin does not arise from his taking *delight* in it: on the contrary, sin as sin, is the abominable thing that his soul hateth; and his efficacious permission of it is for wise and good purposes. Whence that observation of AUSTIN,—God who is no less omnipotent, than he is supremely and perfectly holy, would never have permitted evil to enter among his works, but that he might do good even with that evil, i. e. overrule it for good in the end.

2d, That God's free and voluntary permission of sin, lays no man under any *forcible* or *compulsive* necessity of committing it; consequently,

the



the seed should be where he was. I say, all these things he might have seen, and doubtless did in some measure. However, this doth greatly confirm it to us as well as manifest it. Rom. vi. 15, For if through the offence of one man many be dead, much more the grace of God, and the gift of grace, which is by one man, Jesus Christ, hath abounded unto many; besides, we find that the same seal of that covenant made with Adam, did amplify and confirm that covenant

nant

the Deity can by no means be termed the author of moral evil; to which he is not in the proper sense of the word *accessary*, but only *remotely* or *negatively* so, insomuch as he could, if he pleased, absolutely prevented it.

We should therefore be careful not to give up the omnipotence of God, under a pretence of exalting his holiness; he is infinite in *power*; therefore neither should be set aside or obscured. To say that God *absolutely* nills the being and commission of sin, while experience convinces us that sin is committed every day, is to represent the Deity as a *weak*, impotent being, who would fain have things go otherwise than they do, but cannot accomplish his desire: on the other hand, to say that he willets sin, doth not in the least detract from the holiness and rectitude of his nature; because, whatever God *wills*, as well as whatever he

nant of God in Christ to us, (not that it confirmed it in itself.) Rev. xxii. 1, And he shewed me a pure river of water of life, clear as chrystal; like that in Gen. ii. 10, And a river went out of Eden to water the Garden. Rev. xxii. 2, And of either side of the river was there the tree of life. Gen. ii. 9, The tree of life also in the midst of the garden. As if the Lord should say, Notwithstanding all that the devil can or would do, by bringing in sin and death, the world by per-

---

he *does*, cannot be *eventually* evil; *materially* evil it may be; but, as was just said, it must ultimately be directed to some wise and just end, otherwise he could not will it, for his will is righteous and good, and the sole rule of right and wrong, &c. &c.

As God knows nothing now which he did not know from all eternity, so he *will*s nothing now which he did not will from everlasting.

This position needs no explanation nor enforcement, it being self-evident, that if any thing can accede to God *de novo*, i. e. if he can be at any time wiser than he always was, or will that at one time which he did not will from all eternity, these dreadful consequences must ensue,

1st, That the knowledge of God is not perfect, since what is absolutely perfect, *non accipit magis et minus*, cannot admit of addition or de- traction.

persecution has not hindred it, but my grace has, and doth, and will reign, and with confirmation too, both ministerial, and by my spirit. Psalm ii. 6, Yet have I set my King upon my holy hill of Sion. The like we have in Ezek. xlvii. 7, Now when I had returned, behold, at the brink of the river, were very many trees on the one side and on the other. What did that signify but this? that notwithstanding all their afflictions that they had suffered for their idolatry, and tho' they

---

traction. If I add *to* any thing, it is from a supposal that that thing was not complete before; if I detract *from* it, it is supposed that that detraction renders it less perfect than it was before, but the knowledge of God being infinitely perfect, cannot consistently with that perfection, be either miscarried or lessened.

2d, That the will of God is *fluctuating, mutable, and unsteady*; consequently that God himself is so, his will coinciding with his essence, is contrary to the avowed assurances of scripture, and the strongest dictates of reason.

The absolute will of God is the original spring and efficient cause of his people's salvation. I say the original and efficient; for, *sensu complexus*, there are other intermediate causes of their salvation, which however all result from, and are subservient to, this primary one, the *will* of God. Such



they were utterly unworthy of any mercy, by virtue of their own covenant, or being the seed of Abraham, yet he would perform his covenant with his Son, and make his grace appear in restoring of them; and not only so, but he would make this grace of his, or promise, run amongst the heathen in the New Testament time, according as it was signified by that river in the garden of Eden, which divided itself into four parts or heads, with the tree of life.

First.

Such are his everlasting choice of them, to eternal life, the eternal covenant of grace entered into by the Trinity, in behalf of the elect, &c.

Since this absolute will of God is both immutable and omnipotent, we infer, that the salvation of every one of the elect is *most infallibly certain*, and can by no means be prevented, &c.

God is essentially unchangeable in himself, were he otherwise he would be confessedly *imperfect*; since whatever changes must change for the *better* or for the *worse*; whatever alteration any thing undergoes, that being must, *ipso facto*, either become *more* excellent than it was, or *loose* some of the excellency which it had, but neither of these can be the case with the Deity, he cannot change for the better, for that would necessarily imply, that he was not perfectly good *before*; he cannot change for the worse, for then he could

First. To signify that his grace should go into the four parts of the world.

Secondly. That this grace should be by virtue of a covenant like that of Adam's for form and matter, confirmed by a seal of life, notwithstanding all that the devil, of the world, or the elect themselves could do. I think I have the mind of Christ in the text. So that in the Revelations does but prove, that God has and will perform his promise of grace, notwithstanding all the opposition

---

not be perfectly *good* after that change. *Ergo*, God is unchangeable, and this is the uniform voice of scripture: Mal. iii. 6, I am the Lord, I change not. James i. 17, With him is no variableness, neither shadow of turning. Psalm cii. 27, Thou art the same, and thy years have no end.

God is likewise absolutely unchangeable with regard to his *purposes* and *promises*: Num. xxiii. 19, God is not a man that he should lie; neither the son of man that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? 1 Sam. xv. 29, The strength of Israel will not lie nor repent, for he is not a man that he should repent. Job xxiii. 13, He is in one mind, and who can turn him? Ezek. xxiv. 14, I the Lord have spoken it, it shall come to pass, and I will do it, I will not

position that it has met withal from the Devil, from Antichrist, or from the elect themselves, for they no more can hinder it than they can hinder death; for there is no more acts of ours that can make the disobedience of one, or the obedience of the other ours, but the imputed act of God constituting them two heads over us. Was it our conditions, we might hinder it, the Devil might hinder it to reign, sin might hinder it: but no, the Devil is but a creature, the world is but a creature,

---

not go back; neither will I spare, neither will I repent. Rom. xi. 29, The gifts and calling of God are without repentance. 2 Tim. xi. 13, He abideth faithful and cannot deny himself.

The decrees of God are not only immutable as to himself, it being inconsistent with his nature to alter in his purposes, or change his mind, but that they are immutable likewise with respect to the objects of those decrees; so that, whatsoever God hath determined, concerning every individual person or thing, shall surely and infallibly be accomplished in and upon them. Hence we find that he actually sheweth mercy on whom he hath decreed to shew mercy, and hardeneth whom he resolved to harden, Rom. ix. 18. For his council shall stand, and he will do all his pleasure, Isaiah xlv. 10. Consequently his eternal predestination of men and things must be immutable.



ture, I myself am but a creature, and so not able to hinder it, for God has promised his Son, that he will be merciful to our unrighteousness, and our sins and iniquities he will remember no more, Sin can do nothing at it, for where sin hath abounded, grace hath much more abounded. If I should sin, as I shall (though not on purpose) all my life, he will outdo me, for he will outlive, and so will have the last word; and I will be merciful, he will conquer me. If I think to  
 weary

---

as himself, and so far from being reversible, can never admit of the least variation.

“Although God never swerves from his *decree*, yet he often varies in his *declarations*; *that* is always sure and immovable; *these* are sometimes seemingly discordant, so when he gave sentence against the Ninivites, by Jonah, saying, Yet forty days and Niniveh shall be overthrown: the meaning of the words is, not that God absolutely intended, at the end of that space to destroy that city, but that should God deal with these people according to their deserts, they would be totally extirpated from the earth, and should be so extirpated unless they repented speedily. Likewise, when he told king Hezekiah, by the prophet Isaiah, Set thine house in order, for thou shalt die and not live. The meaning was, that with respect to second causes, and considering the  
 king's

weary him, that will not do it ; if I think to do nothing for him, nor bring him no glory, that will not do, for he will come some time or other and say, (Isaiah xliii. 24, 25,) Thou hast bought me no sweet cane with money ; neither hast thou filled me with the fat of thy sacrifices ; but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, even I am he that bloteth out thy transgressions for mine own sake, and will not remember thy sins.—

Here

---

King's bad state of health, and emaciated constitution, he could not, humanly speaking, live much longer ; but still the event shewed that God had immutably determined that he should live fifteen years more, and in order to that had put it into his heart to pray for the blessing decreed. Just as in the case of Niniveh, lately mentioned, God had resolved not to overthrow that city then, and in order to the accomplishment of his own purpose, in a way worthy of himself, made the ministry of Jonah the means of leading that people to repentance. All which as it shews that God's absolute predestination does not set aside the use of means, so does it likewise prove, that however various the declarations of God may appear, (to wit, when they proceed on a regard had to natural causes,) his counsels and designs stand firm and immovable, and can neither admit of alterations

Here I see I cannot weary him out ; if I say I will sin so often that he will alter his mind at last, he cannot alter, for that is his name and nature. Exod. xxxiv. 6, The Lord is merciful and gracious. So I cannot do it, therefore I will never try, but cry out, grace, grace.

The doctrine is this, that Jesus Christ hath reconciled God and man in his own person, and by his own person ; first in him this reconciliation was made, 2 Cor. v. 18. Paul is here shewing

tions in themselves, nor of hinderances, in their execution.

God is in the most unlimited and absolute sense of the word, Almighty. Jer. xxxiii. 17, Behold thou hast made the heavens and the earth by thy great power and stretched out arm, and there is nothing too hard for thee. Matt. xix. 26, With God all things are possible, &c.

Hence it follows, that since all things are subject to the divine control, God not only works efficaciously on his elect, in order that they may will and do that which is well pleasing in his sight, but does likewise frequently and powerfully suffer the wicked to fill up the measure of their iniquities, by committing fresh sins. Nay, he sometimes for wise and gracious ends, permits his own people to transgress, for he has the hearts and wills of men in his hands, and inclines them to good,



ing that the mystery of reconciliation was given him: v. 19, he comes to shew what this mystery was, To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them,—wherein three things are considerable.

First. (s) The person reconciling this world.

---

good, and delivers them up to evil as he sees fit, yet without being the author of sin. *Toplady's Observations on the Divine Attributes*

Seeing then that infinite wisdom, infinite goodness, and infinite power reside in God, he possesses energy equal to the execution of his designs,—goodness to impel the exertions of his power, and wisdom to guide and direct its operations in the best possible channel. The contemplation of infinite power in itself, necessarily implies the possibility of every thing, and therefore its effects indefinite; but when this power is regulated by a design established into a covenant, this divine power can produce (owing to that compact) nothing different to what it *does* produce; believers recollect that God, even your God, is under a divine and a covenanted necessity to perform all he hath promised, in order to constitute you happy.

(s) A perfect estimate can never be formed of the preciousness of revealed truth; we imperfectly discover some of its divine peculiarities by the

Secondly. The person in whom this reconciliation is made, which is Christ.

Thirdly. The manner how this reconciliation is made, not imputing their trespasses and sins unto them.

First. I observe, that it is God that has reconciled the world unto himself, therefore no conditions left them, for there the Apostle shews that God has perfected the reconciliation, for he has not reconciled the world unto himself only, but himself

---

the removal of that ignorance in which the human mind is naturally enveloped; this ignorance is the miserable lot of all the offspring of fallen man, and its nature is awfully malignant; in consequence of its influence the mind forms very unworthy, very dishonorable views of God, and is thereby prepared for the perpetration of every crime. It is true that all men have vague, indeterminate ideas of a first cause, for notwithstanding the native impenetrability of the mind, the *works* of God, by a divine, an irresistible impetus enforce such a sentiment. Yet, nature has never taught them (being like the law, weak through the flesh) to honor him as God, but "they all became vain in their imaginations, and their foolish hearts deceived them." We find, indeed, that no outward display of divine power, no instances of divine goodness, no external display of the divine nature,

himself to the world also; had he left this world its part, though never so little, he had not reconciled this world; besides, he could never have reconciled himself, except he had reconciled this world, for how could he be reconciled if he had left this world something to do? for the want of which he might justly come upon it, and execute his wrath upon it; from whence I argue, that if God has reconciled the world, God is reconciled to this world, but the former is true.

*Ergo.*

nature, however glorious, no not even the letter-dispensation of the gospel has ever removed that darkness;—it is true the light shined in darkness, but the darkness comprehended it not. “Enmity against God,” is the necessary attribute of a fallen, a benighted mind. “This is the condemnation that light is come into the world, and that men loved darkness rather than light, because their deeds are evil;” in consequence of the above undefined idea that men naturally formed of God,—all according to their different views, offered him that kind of worship which they thought would please him best.

From the frequent recurrency of those devotional exercises, an inconveniency arose from the interruption of their daily employ; they naturally looked out from among (believing that they and they only were right) themselves, for men to act officially



*Ergo*, The second argument: If we were enemies when this reconciliation was made, then this we all, nor any of us had any hand in reconciling ourselves by conditions; but the former is true. Rom. v. 10, *ergo*.

Thirdly. If we receive this reconciliation, then we have no hand in working of it, but the former is true. Rom. v. 11, *ergo*; there is no conditions on our part.

Fourthly. If this reconciliation was made in the

---

officially for them, generally the most idle, the most ignorant, being the most confident accepted the office, and commenced priests of *their* most high God. Soon the tyranny of their tempers and the furtive dispositions by which they were governed, lessened their influence and palsied their interest, in order to repair the injuries that their own villainy had created; they soon persuaded the populace (for in no age were the nine-tenths of the human race capable of forming an opinion) that there was no intercourse to be maintained with God, but through their instrumentality, and in order to rivet their chains the faster, they drew such an awful picture of the Deity, that constituted his character in the opinion of the ignorant, the most unfriendly to their happiness because such a malevolent disposition was utterly averse to their real interest. To add plausibility

the person of Christ, then this world had no hand in this reconciliation by conditions, but the former is true.

Fifthly. If this reconciliation consisted in the non-imputation of sin, then there can be no conditions on their part to interest or disinterest, but the former is true.

Now let us consider when this was done which I distinguished thus:—first, contrived; secondly, revealed; thirdly, performed; fourthly, applied.

First.

---

to this impious fraud, the mother was introduced, covered with the blood of her immolated infant—and led with all the *pretended piety of professional duplicity*, to lift up her hands reeking with its blood, to appease the anger of that God who hath said, *Thou shalt not kill*. At other times other kind of sacrifices were to be made, even the sacrifice of property; by the way of an offering; but in all these, and especially in the most valuable, some little deduction was to be made by way of a present to the priest, that he might pronounce his prayers with a greater degree of *pathos*, not that these men were ever *over and above* fond of wealth, they only invented those religious *mistakes* to please the God of Heaven, and told lies in a *religious* way to induce the God of truth to be friendly to them and their charge. Happy would it have been for Christendom, had the un-

E

scriptural,

First. It was contrived where it was performed: God was in Christ, ever since God has been in Christ this has been contrived: God was in Christ, reconciling the world unto himself. From whence I gather, that God has contrived this in Christ ever since he has been Jesus Christ; God was in Christ, God has never been in Christ without this, and this is from eternity. I say, this has been contrived ever since the human nature and the Godhead has been one person, and this

---

scriptural, the heathenish idea of an angry God, been obliterated from the human mind by the bright effulgence of gospel truth, and established in the mind of believers, the scriptural idea of God as a God of love.

An inspired Apostle informs us, "that God is love;" if God is love, he must be so essentially or accidentally,—if accidentally—there must have been a period when the counterpart of that character must have applied to him, and if so he ceases to be God,—for that being which is capable of a change is no God. The establishment of the above truth is worthy our attention, and we will endeavor to do this by actions attributed to God in the divine testimony; to fly in the face of an host is not a very trifling enterprize I own, neither is it very pleasant to shock the prejudices of mankind; but if by shocking them we

surmount



this person has been one with his Father in essence ever since the Father had an essence. Now if we can find when the Father began to have an essence, we may know when the Son was begotten. If we can find when the Son was begotten, we may find when the two natures was one person; if we can find when the two natures was one person, then can we find when this covenant was made; therefore let us not bring the person of Christ in time.

Obj.

surmount them, we loose sight of the temporary inconveniency, in contemplating the lasting benefit that will arise from the discovery of truth. There has been a sentiment cherished in all the colleges of Europe, that God loves his people, and is graciously disposed towards them, in consequence of the sufferings of Christ. I need not cite my authorities to prove this assertion, "from the musty records of past ages," for the discordant changes that are daily rung in our ears from surrounding pulpits, is an awful proof of this distressing fact. A few solitary instances excepted, they all tread the same path. Christ was the gift of Jehovah's love, and not Jehovah's love the effect of Christ's death; the gift proceeding from love could never be the cause of that love, that caused it. To prove this, I will refer you to the testimony of one, "who spoke as the

Obj. If Jesus Christ has took human nature in the Virgin's womb, how has he been from all eternity? I do not know; I must confess I am astonished, the Lord grant me not to err in this point; but I must confess I never could understand the definition of many that have writ about him, for if the second person took humanity in the Virgin's womb, I cannot see how Jesus Christ could be any thing but a decree or purpose of God, till about four thousand  
sand

---

spirit gave him utterance," of one who was a contemporary with Christ, of one who from the affection he bore for the Redeemer, in addition to the abovementioned consideration would have represented the love of God as flowing from the death of Christ—and not the death of Christ the effect of divine love, had it been true; instead of this, we find it is quite the contrary. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but obtain everlasting life, John iii. 16.

The end proposed in this gift is said to be the communication of everlasting life;—this was the avowed design God had in the gift of his Son. If there is any truth in the above avowal, the means that manifested the design and brought the design into execution, could never be the cause of the design, but the design produced the means.—

In

sand years after the creation, I mean till that holy thing was born of the Virgin Mary. I know all that is or can be said is, that his human nature was sustained; if there was nothing before the Virgin conceived, (which there could not be if he took humanity from the Virgin) then the Godhead sustained nothing but a purpose or a decree, instead of a nature:—I offer these few considerations.

First. John i. 1, In the beginning was the Word

In order to explain this important design more fully, in the exemplification of its different branches, God the Holy Ghost informs us by the mouth of Paul, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them,—not reconciling himself unto the world,—for if the love of God is an essential attribute of his nature—and this love an ever acting principle, there never was a period in which he did not love, therefore never a period in which it could be said he was not reconciled to them. Was there ever a period it can be said, that the eternal Father hated his Son? No:—He ever was the darling of his bosom—his well-beloved Son.—Then if God loved his people with the same love with which he loved his Son, he must have loved them eternally; therefore incapable of loving and hating them at one and the same



Word, and the Word was with God, and the Word was God. 1 John i. 1, That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life.

Now I ask, Whether they could see or handle that Word which was from the beginning with God? Now if that they saw and looked upon, and their hands handled, was in the beginning with

---

same time:—our blessed Redeemer has abundantly confirmed this—and appeals to his Father in the declaration,—John xviii. 23, And thou hast loved them as thou hast loved me.—In verse 24 of the same chapter, we are informed how the Father loved the Son, “Thou hast loved me before the foundation of the world.”

If God loved his Son before the foundation of the world, and loved his people with the same love with which he loved his Son, he must have eternally loved them, and therefore never hated, hence never needed to be reconciled unto them.—

“All things are of God,” they sprung from his love, and independent of the above considerations, it would be reducing the eternal God to a level with Moloch,—it would be exalting the Son infinitely higher than the Father. The supposition that the Son died—that the Father might be gracious

with God, then there was more than a decree, or being sustained, but the former is true. Compare those two Scriptures.

Secondly. What wonder or mystery is that, that the Godhead should be from the beginning with God, or that the world should be made for him or by him?

Thirdly. If they saw with their eyes, and handle with their hands, that in John i. 3, 4, By which all things was made, and that life was the light

---

cious to us, overthrows the whole system of divine truth, and covers the face of our God with the blackest and foulest obloquy.

From what quarter do they derive their information?—Where have they found any ground for such an idea?—Have any of the Evangelists or Apostles told them? hear them speak;—Peter, in writing to the scattered churches, addresses them as the elect of God; his choosing them is a divine proof of his affection, and no evidence of wrath. The line parallel with which this choice ran, was the fore-knowledge of God the Father, the manifestative medium of its gracious existence was the sanctification of the spirit, the consequence of the sanctification of the spirit is obedience;—the essence of the obedience of faith is the recipient faculty of faith, to derive cleansing efficiency from the blood of Jesus; the immediate con-

light of men, then there was more than the Godhead in the beginning, for they could neither see nor handle the Godhead.

Fourthly: If the Son of Man came down from Heaven, then there was something in Heaven besides the Godhead, before he was born of the Virgin Mary, John iii. 13.

Eph. iv. 10, He that descended is the same that ascended also. John vi. 62, What and if ye shall see the Son of Man ascend up where he was

---

consequence of this applied, is a blessing of the God and Father of our Lord Jesus Christ, who hath begotten us again into a lively hope, &c. to an inheritance incorruptible—that fadeth not away, &c. And all this not according to the expanded benevolence of Angels, nor the confined views of men, but according to his abundant mercy—commensurate with the profound mysteries of his eternal love, and the searchless treasures of his grace, 1 Peter ii. 2, 3, 4.

Paul, in writing to the Ephesians, reminds them of the same divine truths, and blesses their God and Father for having blessed them with all spiritual blessings in heavenly places, in Christ Jesus. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Are these proofs of wrath, ~~and~~ to choose us, and



was before? The Apostle tells us that it is written that the first Adam was made a living soul, the last Adam was made a quickening spirit.

Now I ask, where is it so written? except it be included in that word, Gen. ii. 7, And breathed in his nostrils the breath of life, and man became a living soul. Now what was it but Christ was that quickening spirit, that quickened Adam, by which he became a living soul?—Now if Christ was made a quickening spirit before Adam was made

---

and to choose us to a divine inheritance that fadeth not away?—and being in ourselves utterly unqualified for the reception of such divine honors—that God hath chosen us in his Son,—and that the choice might be eternally established in all the perfection of its design. God sent Christ into the world to reconcile us to himself, while enemies, by the death of his Son, our reconciliation therefore to God was his grand end. Thus speaks Christ, for their sakes, I sanctify myself, &c

This (as well as every other part of Jehovah's designs) was consonant with, and sanctioned by the approbation of the eternal Son: And for their sakes I sanctify myself, that they also might be sanctified through the truth, John xvii. 19. The term *sanctify* (as before observed) cannot imply either the *communication* of a greater degree of purity, or to its acquisition by any act of his, for  
in

made a living soul, as doubtless Adam took his life of him; and likeness too, then he was something besides the Godhead before the Virgin conceived.

Obj. But it may be said, it was his Godhead; I answer, He was made a quickening spirit, is not appropriable to the Godhead, for that cannot be said to be made; but it may be said, Why then is he called the *second Adam*, that is in appearances or manifestation? Yet, 1 Cor. xv. 47, The  
second

---

in the twofold points of view, the scriptures represent him as God and man, constituting one Saviour; as God he ever was and will eternally remain infinitely pure or holy. As man he is perfectly holy, therefore an increase of holiness, as it applies to him, is inadmissible. To suppose that God can at any time be more holy than he always was, is blasphemous; to say that *that* Being who is perfectly holy, though not infinitely so, can be *more* than perfectly holy, is as irrational as it is unscriptural. In this constituted view Paul represents him as holy, harmless, and undefiled, separate from sinners, chosen from among the people; there was therefore no act of obedience, no scene of suffering that could possibly produce a change in him, who remains the same to-day what he was yesterday, and abides the same for ever.—God gave him life as man, and  
he

second man is the Lord from Heaven. It is endless to consider all things, but however I say this, that to say Christ took him a nature in the Virgin's womb, is but to make that glorious person, the Son of God, from all eternity to the time of Mary, but an imaginary person or phantasm, so all that was attributed to the manhood to be but by imputation, not personal.

Fifthly. If he was a substantial person before time, then he took not his humanity from Mary;

so

---

he partook of the same that he might be qualified to suffer.

In this therefore was the love of God manifested, because that God sent his only begotten Son into the world that we might live through him, 1 John iv. 9. The act of the Father in sending his only begotten Son into the world, independent of the end he proposed, and the circumstances under which the Son came, as the only means of accomplishing that end, would have been no proof of the greatness of that love: what swells his love "immeasurably high," is the consideration of his being constituted a sin-offering, "for he that knew (or approved) of no sin was made sin for us." This is the unshaken base upon which the propriety of that gracious act of God is grounded, "not imputing their trespasses unto them."

When



so I say, if he was not a substantial person before time, the covenant was not substantial before time, so neither covenant nor person was real.

Sixthly. If Jesus Christ was the same yesterday that he is to-day, then he was a substantial person yesterday; but the former is true. Hch. xiii. 8, Jesus Christ, the same yesterday, and to-day, and for ever. Besides, Christ has been often seen in human shapes, often from *Adam* to *Mary*. Now, he must either have transformed himself into

---

When God, by a sovereign act of preterition passed by the iniquities of his people, when by a gracious act of oblivion, that promise was substantiated. "And their sins and their iniquities I will remember no more." "Divine Justice accumulated all the iniquities, transgressions, and sins of God's people, as an infinite heap, as an immense sum, in all their complicated nature, vileness, and demerit, not so much to make them known as to inflict punishment upon the Son of God for them; as it was in the riches of stupendous grace, the pleasure of the Lord Jesus, to stand as the sinner's surety and Saviour, to pay all their debts for them; so it was the pleasure of law and justice, to charge all the bills that were filed in the court of Heaven against them, upon the Son of God; and indeed upon the footing of his suretyship engagement for them, they had

into a human shape; or he must have assumed some human body, but I can believe neither; I believe he appeared in his own humanity. Gen. xviii. John viii. 56, 57. Before Abraham was I am, I am what I am, and that I am. You will say then, what think you after all this? What do you think he was before his incarnation or conception? I answer, He was that which he was, when the thief and He were in Paradise; Luke xxiii. 43, To-day thou shalt be with me in

---

had a right to present all their bills as one vast sum before him; they looked upon the Saviour as responsible, therefore law and justice drew upon him for debts of many thousands standing, and for thousand years to come. As Christ had not only engaged to make an atonement for sin past, but likewise for sins present, and sins to come, therefore he had the whole charge presented to him at once, the whole file (if I may so express it) thrown into his lap, he being the bank of Heaven, and having all the essential riches and treasures of the Deity in his nature, he was able to make full compensation to every demand; which brought upon him the sum total of all the transgression of his people. And here we are to consider, that it was not only the many debts or transgressions of a single soul that Christ engaged to bear, but the innumerable transgressions of thousands

in Paradise. I retort; What was that *me* that was in Paradise? His body was in the grave the three days; Was his humanity in the grave or in the Heavens? Was his person in the grave or in the Heavens? For thou wilt not leave my soul in Hell, neither wilt thou suffer thine holy one to see corruption: here is his sensual soul or life in Hell; the holy one entering corruption, yet this *me* is in Paradise.

Now, for our better understanding, let us consider

---

sands and thousands of million of millions, of a number that no man can number, Rev. vii. 9. All their transgressions in all their sins, were transferred unto him, and charged upon him, "when He was made sin for us, who knew no sin."

Thus Aaron's confessing the iniquities, transgressions, and sins of the children of Israel, over the live goat, might be typical of the innumerable crimes that Christ bore for his people. 1 Peter ii. 24, Who his own self bore our sins in his own body on the tree. And whereas it is said, that Aaron shall put the iniquities, transgressions, and sins upon the head of the goat; the which, I apprehend, is a radiant prefiguration of the transferring of our sins to Christ, of their being imputed to him and charged upon him; for Christ did not only take our nature, but he likewise took

our



sider what humanity is ;—thus I distinguish :—  
 There is the soul, the life or spirit, and the body,  
 humanity is in the soul, consisting in its powers,  
 viz. will, reason, knowledge, understanding, judgment,  
 memory : the sensual life of the body consists of  
 hearing, seeing, feeling, tasting, smelling ; but it is the  
 soul that makes this life human ; so this reasonable  
 soul and sensual body being joined together in a hylopathy  
 makes up the man : but yet the humanity consists in  
 the soul ; Job iv. 9,  
 2 Cor.

our sins upon him, that he might suffer in our  
 room, place, and stead, and thereby make an  
 atonement for them with his own blood ; dying  
 the just for the unjust, that he might bring us to  
 God. Sin therefore was imputed to Christ that  
 he might suffer for it, for had not sin been trans-  
 ferred to Christ, it would not have been just to  
 have punished him, as he did no sin, neither  
 could it ever have been removed from us, had not  
 Christ engaged to bear it in his own body upon  
 the tree ; therefore it follows that sin was the  
 meritorious cause of Christ's sufferings, or that  
 he suffered in consequence of sin being imputed  
 to him, that when sacrifices, offerings, and burnt-  
 offerings, the blood of bulls, and the blood of goats,  
 would not take away sin ; then said he, *Lb, I  
 come !* Besides, I would observe, that if Christ did  
 not bear sin, all the sacrifices under the law would

2 Cor. v. 1, Job x. 11, Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews. John ii. 19, Destroy this temple, and in three days I will raise it up. Was his humanity destroyed? No: it was yet when his body was destroyed, so it was but what he took of Mary that they could destroy, not his soul, so consequently not his humanity; his human life they took, but his humanity they could not; so this

cease being typical of him, especially this great and comprehensive type of the scape goat, upon which it is said, Lev. xvi. 21, And Aaron shall lay both his hands upon the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, in all their sins, putting them upon the head of the goat; which did, in the most lively manner, shadow forth the imputation or transferring of iniquities, transgressions, and sins to the Son of God. And, by Aaron putting the iniquities, transgressions, and sins, upon the goat, they were thereby typically and figuratively removed from them; so our sins being (by an act of rich grace) removed from us to Christ, they are hereby eternally taken away by his death, which could never have been if he had not first taken them upon him; but now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself.

This

this me was in Paradise when his holy one was in Hell, that is in the grave, with the promise of the resurrection; so I believe that his soul was personally united to the Godhead before the world was, and this makes up a compleat person; so the human body was sustained, but not the humanity itself, till it was conceived by the Holy Ghost in the Virgin's womb, and so beheld.

Secondly. He was revealed in the creation of the world, though not as a Mediator till after the fall,

This important truth is clearly revealed in the scriptures, typically all the sacrifices pointed it out, though it is acknowledged that none of them are said to bear sin but the live goat, which was not sacrificed, yet they are called *Chattaah*, a sin-offering; Lev. vi. 21, it is a sin-offering for the congregation, likewise *Asham*, a guilt, or a trespass-offering; Lev. vi. 6. And he shall bring his trespass-offering unto the Lord; which character our Lord's sacrifice bears. Isaiah liii. 10. When thou shalt make his soul *Asham*, an offering for trespasses, or as the Greek translate it, an offering for sin; also the offerings under the law are called, the offerings of atonement, of sweet savor to the Lord, which evidently proves that they did typically bear sin. The slain sacrifices under the law did typically bear sin, and thereby spiritually

pointed



fall, and more and more to that of his flesh, as shall be made manifest in its order, if the Lord permits.

Thirdly. The reconciliation was perfected in Christ, in his life and death, and at that time as has been proved before; but more particularly, *God was in Christ reconciling the world unto himself.* Let us consider how God is said to be reconciled, or to reconcile the world unto himself.

First. What were they reconciled to? They were

---

pointed out to the offerer, the removal of his iniquity by the great Messiah.

The scripture proofs of this are plain, positive, and unequivocal, "for he shall bear their iniquities," Isaiah liii. 11. Here the prophet points out the work and office of Christ, as a Savior and a sacrifice for his people, that he should see of the travail of his soul and be satisfied, and by his knowledge he shall justify many, and gives this as the reason or argument to prove it, for he shall bear their iniquities, which in the original signifies, to bear it as a man bears a burden; he stood under the heavy load of our guilt, until it was wholly atoned for, the weight of which would have been too ponderous either for men or angels to have bore. *He bore*, which denotes that it was a massy weight, a ponderous load, a heavy mountain, in as much as he bore that which the blood

of

were reconciled to God. Was God then unreconciled? The Lord help me here in this depth; I know I shall cross the judgments of many in this also, but I cannot help it.

First. Let us consider God's end in sending of his Son, which as his end was diverse in Adam's fall, so his end in Christ's dying. John iii. 39, For judgment am I come into this world, that they which see not might see, and they that see might be made blind.

Yet,

---

of bulls, and of goats, nor all the legal sacrifices could take away; he likewise bore that which we are conscious of, viz. Sin; inasmuch as that brings such distress and inexpressible sorrow upon the mind, and is no ways removed but by faith in his sacrifice, which proves that he bore it, and that our guilt was imputed to him, or else his sacrifice could not remove it from our minds; but, saith the Apostle, whom God hath set forth to be a propitiation through faith in his blood, Rom. iii. 25.

Again, the Prophet observes, Isaiah liii. 12, that he bore the sins of many; and what can be more full and satisfactory, the argument is strong and evident, God is satisfied with it, and on account of which he hath said, I will divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his

Yet, John iii. 16, God so loved the world, that he gave his only begotten Son, &c. Rom. v. 8, But God commendeth his love towards us, in that while we were yet sinners, Christ died for us. 1 John iii. 16, Hereby perceive we the love of God, because he laid down his life for us. By all these we may perceive that the end of God was diverse, however towards that world he reconciled to himself, it was his love that sent out his own Son. Who then can judge that God was at enmity

---

his soul unto death, and he bore the sins of many. This hath the Apostle confirmed, Heb. ix. 28, So Christ was once offered to bear the sins of many. And how glaring is the evidence given by the prophet Isaiah lii. 6, And the Lord hath laid on him the iniquities of us all.

The foundation of Christ's bearing our sins, was his suretyship engagements for us, therefore he is called the surety of a better covenant. Now a surety is one that engageth for the safety and security of another; thus Judah became a surety to his father, for his brother Benjamin; I will be a surety for him, of my hand shalt thou require him; if I bring him not unto thee, and set him before thee, then let me bear the blame for ever, Gen. xliii. 9.

Christ in his suretyship engagements for us, saith in our behalf, if they have wronged thee, or

owe



mity with this world, signified in the text, and so loved them that he sent the darling of his soul for them? No; the doctrine is this,—that God never had any anger against this world, signified in the text, but it was an effect of his love to this world, which was his elect.

First. It will appear, if we consider their relation to him, I mean before the fall, for the fall was the consequence of his love to his Son Jesus Christ. I need not prove it farther, for there are

---

owe thee ought, put that to my account, I will repay it. A surety is one that engageth by bond or promise, in behalf of an insolvent to pay his creditor, upon which engagement the creditor has a right in law to charge the whole debt upon the surety, in order to receive full satisfaction for the same. And we being by nature insolvent debtors, owing more than ten thousand talents, and having nothing to pay, our treasure (the covenant of works) being broke, Christ therefore undertook to become the surety of a better covenant, to pay all our debts to law, and thereby to free us from condemnation, which engagement laid a proper foundation for his having all our debts imputed to him, and charged upon him, as saith the prophet Isaiah liii. 6, All we like sheep are gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.

The

are so many universal affirmatives, that I am easy in it, for nothing can be denied of all these, but it must derogate from the glory of Christ, so that if none can deny the doctrine without robbing of Christ, I shall be content to be robbed of mine, till that time that my Lord will recover my honor in recovering his own glory. Rom. xi. 36, 1 Cor. viii. 6, Col. i. 13, 16, 17, 18, 2 Cor. v. 8, John i. 3, Eph. i. 9. 11. I say, the fall was a consequence of his love to his Son; therefore

---

The intrinsic motive and impulsive cause of Christ's bearing our sins, and enduring such dolorous sufferings for them, was his own distinguishing love; it is true sin was the meritorious cause of his sufferings, but the foundation-cause of his bearing our sins and suffering for them was his love.

Sin being laid upon Christ, of necessity the guilt and punishment was, as there is such a close connection between guilt and punishment. Yes, sin with all its guilt and horrid contamination, with all its vileness and dreadful apostacy from God, with all its aggravated guilt and breach of Jehovah's law, with all that depth of evil which is contained in the heart of man, was imputed to and charged upon the Son of God: that fountain of iniquity which dwells in our hearts, and resides in the carnal mind, that sea of transgressions

fore not likely to enkindle an enmity in him, for without it the vessels could not have held that mercy to which they were predestinated, neither can this love be by virtue of a covenant; the covenant might bind God's faithfulness, but it could not be the cause of his love, for it looks to me rather the effect of his love, than the cause of it. I am bold in the Lord to say, that there was something beyond the covenant, and that was the relation of his Son to him, of whom they were flesh

---

sions which is contained between the banks of our corruptions, together with all the abominable filthiness of our corrupt nature from the womb till our final departure, were all by a judicial act of the Father transferred to Christ. 2 Cor. v. 21, *For he made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.* Though Christ as man was holy, harmless, undefiled, separate from sinners, as he did no sin, neither was guile found in his mouth, yet by his own suretyship engagements, and the Father's imputation of sin unto him, he became, (says Dr. CRISP) the greatest sinner in the world! How? Not that he had any moral taint of sin, but because he had all the sins of the elect, in all their aggravation, filth, and vileness, imputed to him and charged upon him at one time; for, saith the prophet, *The Lord hath laid upon him the iniquities of*



flesh of his flesh, and bone of his bone. Eph. v. 30, 31, For we are members of his body, flesh of his flesh, and bone of his bone. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. So that we see plainly, that the covenant is an effect of his love of relation in Christ, and so in God; for if the love that God bears to his Son, be the same love to his body, then the fall could never anger God so; but all his dealings with

---

*of us all: and saith Daniel, Messiah shall be cut off, but not for himself: and Peter saith, Who his own self bore our sins, in his own body, on the tree.* This description of Christ bearing sin, is directly applicable to the type alluded to; for Aaron was to confess over the head of the live goat, all the iniquities of the children of Israel, and all their transgressions in all their sins. Mark, in all their sins, putting them upon the head of the goat; which was a lively adumbration of the imputation of all our sins, in all their number and aggravating nature, as one round sum, upon the Son of God; which appears,

First. If we consider the seat of his sorrow, which was his soul, (as he himself saith,) John xii. 27, *Now is my soul troubled, and what shall I say?* The word which we render troubled, is very significant and expressive of terror and consternation,

with his Son and his body, were the effects of his love, John xvii. 26, Rom. viii 38, 39, All the sentence of death, the practice of an evil life, can never be able to sepearate us from the love of God, which is in Christ Jesus our Lord. I say, this was the Apostle's judgment, persuasion, faith and confidence, that death nor life, (he had as good said Adam's disobedience) nor actual sin, nor all the temptations of the Devil, can ever sepearate us from the love of God, which he has to  
Christ

---

sternation. Gen. xli. 8, *Trembling*; Isaiah lxiv. 2, Bowing down through grief or fear; Psalm xlii. 6. And indeed his sufferings were so great, (though he spake as never man spake) yet, now his soul was the seat of trouble, he seems as though he was at a loss how to express it; Now is my soul troubled, what shall I say? How shall I express my trouble? What language shall I use to tell the sorrows of my soul? Therefore he saith, Mat. xxvi. 38, *My soul is exceeding sorrowful, even unto death.* The word signifies to be surrounded or encompassed with sorrow on every side. It is observable, that the *Septuagint* useth it to express a dejection, or casting down of the mind through overwhelming grief, by which the extreme sorrow and the grievous anguish that our dear Lord endured, appears *when he made his soul an offering for sin.* . Had all the angels in heaven,  
R and

Christ Jesus our Lord. If all things has been for Jesus Christ, it must be so; this will stand the test against all opposition. I cannot say as many do, as though the fall happened unawares to God, or through ignorance or carelessness.

Now, if the fall was not ordained of God, (see note d,) it must then have happened to God as a thing unexpected, through negligence or ignorance: but I return. I say, the first sight that Eve had of Adam, he was already in covenant with God,  
and

---

and all the men upon earth, together with the whole creation of God, been in trouble, it would be nothing when compared to the troubles, anguish, and sorrows of Christ's soul for sin; for who mentions the sorrow of a beggar to the anguish of a king? It is evident that the creation of all things, the marshalling of every star, the fixation of all worlds, the sun to rule by day, and the moon by night, and his supporting all things, *for by him all things consist*, whether they be thrones or dominions, principalities or powers, all things were made by him and for him; yet, this mighty work never cost him a single sigh; but when this mighty mass of sin was laid upon him by the hand of vindictive justice, he cries out, *Now is my soul troubled, What shall I say? Father, save me from this hour, my soul is exceeding sorrowful, even unto death.*

Another



and the first sight that Adam had of Eve; she was flesh of his flesh, the covenant being made with Adam before she was taken out of him; the first sight she has of him, he is her head in covenant; he is her wisdom, he is her law-keeper, he is her strength.

Now we have seen the shadow; so was Christ made to us, 1 Cor. 1. 30, *Wisdom, righteousness, and sanctification, and redemption.* I say, that the covenant

---

Another Evangelist thus expresses Christ's sorrow, Matt. xxvi. 37, He began to be sorrowful and very heavy. The word signifies to be exceeding full of anguish, as one ready to faint.

Thus the ponderous weight of sin, attended with all the aggravated guilt of the elect of God, not only sunk the soul and depressed the mind with grief, but it broke the heart of the Son of God. Psalm lxix. 20, Reproach (saith he) hath broken my heart, and I am full of heaviness; I looked for some to take pity, (in the Hebrew, to lament with me,) but there was none; for comforters, but I found none.

Secondly. Christ's sufferings for sin, and its mountainous weight upon his mind, appears in his prostration before God, Matt. xxvi. 39., *And he went a little farther and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me, nevertheless not my will, &c.*

covenant between Adam and Eve was not the cause of his love to her.

Let us now examine their unions;—first, radical, as in nature; secondly, vital, one life; thirdly, corporal, one body; fourthly, federal, or covenant:—all these relations she had to Adam at first sight; thus was she made meet for him, and prepared for him and him for her. Now follows a conjugal union by marriage, in order to a lawful possession.

So

---

which shews that the human nature of Christ was not made of iron or brass, but like unto his bretheren, *as it behoved him*, that he had all the tender passions of the human mind, such as grief, fear, and self-preservation. It likewise denoted his humiliation before his Father, but it principally implied the pressing weight of sorrow, which his holy soul laboured under; he lay upon the earth through the force of that pungent grief which took such firm possession of his pure mind, that he became prostrated three times; his cries and tears also proclaim the troubles of his soul, Heb. v. 7, *Who in the days of flesh, offered up prayers and supplication, with strong crying and tears, &c.* which proves the inconceivable anguish, grief, and sorrow, his whole soul was filled with, that it really felt a sensation of guilt, a weight of misery so keen, as made him vehement in

So Christ's body being human, God created of Adam (or the elect in him) was but taking as it were a rib out of him, of the same nature, the same life, the same body, and in the same covenant, Eph. i. 22, 23, yet remains a perfect compleat person. If Christ must have the pre-eminence in all things, he must have this, but the former is true; Col. i. 18.

Now I say, it was neither Adam's possessing of Eve, neither his covenant with her, nor his covenant

---

in his supplications, insomuch that they are called *roarings*, Psalm xxii. 1. The agony of our dear Lord at *Gethsemane*, discloseth a solid proof of that sense of guilt and misery that lay upon his soul; no wonder that his prayer was intense and his soul importunate, when, as the Evangelist Mark expresseth, xiv. 32, 33, And they came to a place which was named Gethsemane, and he said unto his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, James, and John, and he began to be sore amazed, and to be very heavy. O, what must there be contained in a deep sense of guilt and punishment due for sin, when it made the Son of God *sore amazed*! stand aghast as one astonished! and to be very heavy as one overwhelmed with perturbation of mind! which shews unto what height the afflictive passion of sorrow and fear rose in



covenant for her, that was the cause of his love to her, but the effects of his love, as I have proved before. Eph. v. 29, 30, 31, 32, for no man yet hated his own flesh. But let us observe, that the covenant that God made with Eve in Adam was one thing, and that the covenant between Adam and Eve was another, as we shall observe afterwards. But I say, it was their being one body, one nature, and one life, that was the cause of his love to her, which appeared in eating,

---

him, as saith the Evangelist, Luke xxii. 44, *And being in an agony, he prayed the more earnestly, and his sweat was as it were great drops of blood falling to the ground.*

The word *agony* signifies great anxiety and trouble of mind which appeared in the extraordinary effects it produced in his animal frame, which is a full evidence of the unparalleled greatness of his trouble, and the extreme anguish of his mind. No heart can conceive, nor tongue express, the agonies of the Savior's mind! Never did one of such dignity suffer as he, and therefore no sufferings to be compared to his sufferings, who was a man of sorrows and acquainted with grief, *his visage was marred more than any man's, and his form more than the sons of men.*

The original spring of all these sufferings was his love, and the procuring cause of them was sin; but

eating, for Adam was not deceived, 1 Tim. ii. 14. What should be the cause of his eating then? Some think that he did eat on purpose to be in the same condemned state with his wife; but that could not be, because she was not judicially condemned till he eat; and I observe, that God charges him with harkening to the voice of his wife, Gen. iii. 17.

Now, this voice must be either persuading or ministerial; I am persuaded both; doubtless she preached.

but what laid him under a necessity of suffering, was his voluntary engagements to suffer, and his Father's imputation of sin and guilt unto him, for He said unto his Father, Sacrifices and offerings thou wouldst not; and in burnt-offerings and sacrifices for sin thou hadst no pleasure; then said I, Lo, I come. I have a baptism to be baptized with, and how am I streightened until it is accomplished; to this end was I born, and for this cause came I into the world.

Christ's sufferings therefore, were not violently imposed upon him, though he was led as a lamb to the slaughter, yet his heart was in every step he trod; it was what he engaged from everlasting to do, therefore styled, the Lamb slain from the foundation of the world.

But the cause of the real sensation of his sufferings, was his Father's imputation of sin and guilt unto

preached to him the doctrine of the Devil, and persuaded as an application; however, we see that her eating had taken no effect upon him to cool his love to her, notwithstanding what she had done, till he had sinned himself; she was his own flesh still, his own body still, she was life of his life, nature of his nature, body of his body; so he naturally loved her, his love could not decay nor cease, without his nature decayed or ceased; even so Christ loved, not for any thing out of his nature;

---

unto him, Isaiah liii. 10, Yet it pleased the Lord to bruise him. He impressed his mind with a piercing charge of our guilt, and excited a most painful sensation in his soul of the dreadful evil, contamination, and vileness of sin; and as he stood as the surety of his people, he made known to him the demerit of sin.

First. In that he not only imputed it unto him, but he made his soul an offering for sin, he charged the curse due to sin upon him, Gal. iii. 13, *being made a curse for us*. All the punishment that was due to sin, was inflicted upon the Son of God: Christ hath redeemed us from the curse of the law, being made a curse for us, thereby we are delivered from the condemnation of it, and enjoy a divine jubilee in our minds, for if the Son makes us free, then are we free indeed, for it is his sufferings and death for sin that obtains our immu-

nity.



nature: so the fall nor the effects of it never altered his love, except their fall could have altered his nature; they were his body, his nature, his life; yet their fall could not alter the relation of Christ to his Father, not only in co-equality of might, but in co-essentiality of life, one God, as has been proved before, Rom. viii. 38, 39. The doctrine is this, that the formal union, natural union, which is human and vital, which is one life, is the cause of Christ's love to his body, for look, what was the cause of Christ's love to his Father? In the same order does he love his body;

---

nity from the curse of sin; there is therefore now no condemnation to them that are in Christ Jesus, Rom. viii. 1.

Secondly. The cause of Christ's sufferings being so heavy, or what they sprang from, was the Father's withdrawing that sense of delight, favor, and love from his human mind; as to his divine nature, that was always swallowed up in an ineffable union, and unspeakable communion with the Father; no breach, darkness, or cloud, could possibly take place upon that, his Godhead could never be eclipsed, nor his divine nature unhappy. His divine nature was consummately happy in union of essence with the Father, while his soul was the subject of punishment and sorrow, though his human nature partook of its sufferings in union with the divine, yet his divine nature was always happy without alloy." What

He being really both divine and human, he is highly concerned with both natures, for the promotion of both in his own person; and as the Father's determinate will was, that the body of Christ should eat, so it was the will of the body to eat, and Christ's suffering his body to fall, fulfilled the will of both natures.

Obj. But you will say if God willed the fall, how could God say, *because thou hast hardened to the voice of thy wife?* The answer to this brings me

---

What constituted an awful part of these sufferings, was his Father's leaving of him. By the Father's leaving of him, we are not to understand the lessening of his approbation and delight which he took in him as the head of the Church, the Mediator of the new covenant, and the Savior of his people;—no, his interest in his favor was not dissolved by his sufferings, but then he did withhold the sensible communications from his human mind, of that love, delight, and complacency, with which he was wont to crown him, as such says Christ, Prov. viii. 30, *I was daily his delight, rejoicing always before him.* But sin had made a separation between God and man, and as Christ's soul was suffering for sin, the desert of which was a separation from God, therefore Christ's soul suffering in our stead, must feel that separation, not as was said before, as to interest and relation

me home again to our matter:—the doctrine is this:

First. That the fall did not anger God in intent; for the fall did not go before the intent, but followed it.

Secondly. Neither was God tempted, for God cannot be tempted with evil, James i. 13, either to an intent, or alter his love to its subjects, except the object (Christ) be removed. The premises considered, the doctrine therefore appears to be this,

to God, but as to enjoyment and participation of his favor, which made him utter that sore complaint, Matt. xxvii. 46, *And about the ninth hour, Jesus cried with a loud voice, Eli, Eli, lama sabachthani?* which is being interpreted, *My God, my God, why hast thou forsaken?* The sun being darkened, the veil of the temple rending in twain, the earth quaking, the rocks rending, and the graves opening, were all indications of the greatness of his sufferings.

That he did suffer, while we have the divine testimony in our hands, we cannot call in question, for the word of God in the evidence it bears, is strong and satisfactory. Isaiah liii. 5, *But he was wounded for our transgressions, and bruised for our iniquities.* Rom. iv. 25, *Who was delivered for our offences.* 1 Cor. xv. 3, *How that Christ died for our sins according to the scriptures.* 1 Thess.



this, that God wanted no reconciliation to purchase his love, though he wanted a lawful reconciliation.

Now in order to this, the offence of Adam, which is sin, the punishment for sin, which is all our actual sin, and the punishment of sin which is guilt, was all laid on Jesus Christ at once; but you may ask, How was Jesus Christ clear of original sin, being he was a man? Truly there are many reasons given to little purpose, however to me.

---

1 Thess. v. 9, 10, *For God hath not appointed us to wrath, but to obtain salvation by Jesus Christ, who died for us.* Isaiah liii. 8, *For the transgressions of my people was he stricken: or, as it is in the margin, was the stroke upon him.*

Though Christ suffered for our sins, yet it was impossible that his holy nature should be polluted, for imputation is not transfusion, as transfusion is the communication of the same nature from one to another, and makes an internal change in the object, when imputation is only accounting or reckoning another's act, as though it was our own; in this light the Apostle explains it, Rom. v. 19, *For by one man's disobedience, many were made sinners, so by the obedience of one shall many be made righteous.*

Christ is said to bear our sins, and not his own: such a transaction is common in all acts of suretyship,

me. Some will say, he was not begot by man, and so not tainted with sin. This answer is but little to me, for it is impossible that man can beget more than nature, and sin is more than nature, therefore cannot be begotten: others say he was begot by the Holy Ghost, and sanctified in the Virgin's womb: I answer, sanctification is but an effect of the non-imputation of sin; therefore if he was sanctified, it rather proves that the sin of Adam was imputed than not imputed,

---

ship, the surety is not looked upon by the law or any other, as the contractor of the debt, but one that becomes debtor for, and instead of the principal, he taking the debt upon him, and set down paymaster, is called a surety, and such is Christ a mediator by way of suretyship; Heb. vii. 22, *By so much was Jesus made a surety of a better testament.* He also obeyed and suffered as a public person, a prince of peace, a second Adam, in our room and stead, and there became a lawful change of persons and condition between him and us upon this very account. Matt. xx. 28, *Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.* Eph. v. 2, *And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savor.* Heb. ix. 13, 15, 15, *For if the blood of bulls and*  
s
of

puted, therefore no answer for all this that is said.

First. I cannot see but that if Christ had been in Adam, or counted of his federal seed, but he must have been under the sentence of death, or have had the disobedience of Adam imputed to him, and so consequently guilty of Adam's disobedience, from a federal relation he had to Adam, so must with the other priests, have offered first for his own sin, and then for the people, Heb. vii. 27.

Secondly.

---

*of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal spirit, offered himself without spot to God, purge your consciences from dead works to serve the living God. And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgression that were under the first testament, they which are called might receive the promise of eternal inheritance.*

Christ was made sin in the same manner as we are made the righteousness of God in him, that is, imputatively, blessed is the man to whom the Lord imputeth righteousness without works. Imputation is reckoning, accounting, or placing to account, and esteeming thereupon. The act of imputation therefore, whether of sin or of righteousness



Secondly. I ask, whether he stood in need of sanctification or no? I know he was a *Nazarene* from his mother's womb, and seperated or set apart to his offices; but that is not this sanctification, for this is an inherent sanctification we speak of here. I say he stood in need of none, neither as being the federal or natural seed of *Adam*.

First. He was not in federal relation to *Adam*, for if he had, he must have been personally guilty of

---

ousness, makes no internal change in the object of the act, for it is not a transient act, but it is an inward act of the mind, which cannot produce a physical change in the object upon whom it passes, and consequently the imputation of sin to *Christ*, was not, nor could be productive of any internal change in him, notwithstanding the placing to his account in the divine mind, our guilt, our criminal actions, he remained innocent, pure, and spotless in himself.

This one thing being duly attended to, will enable us to answer various trifling objections, which are raised against the doctrine of the imputation of our sins to him, beyond any solid reply. Some have objected that if sin itself be imputed to *Christ*, he must be defiled by it, but that must be a great mistake; for sin as imputed defiles not, if it did, the imputation would be impossible.

of that disobedience of Adam, so could not have been sanctified or reconciled to God but by justification in his blood, which is no less than blasphemy, for if there needed sanctification, there needed reconciliation.

Secondly. Neither needed he to be sanctified as a natural seed of Adam, for the enmity is not derived by generation, else habits of grace would come that way too.

Thirdly. All the sins of Adam would be our's also,

---

possible with God, not only with respect to Christ, but also sinners themselves, because infinite purity cannot put forth any act that would render the object of that act morally impure.

If the imputation of sin to the guilty creature doth not pollute him, which is a certain truth, how should the imputation of it to the holy Jesus defile him? Imputation is not transfusion; in the latter the person becomes the subject of that which is imputed by the act of imputation; and therefore, though the transfusion of sin, if that could be, which it cannot, would necessarily defile, the imputation of sin doth not pollute the object of that act, and consequently the imputation of sin to the blessed Jesus, did not, nor could pollute his holy nature.

This doctrine contains no false or mistaken idea in it, on the part of the Father, who imputed  
sin

also, but it is but one offence, therefore imputed; therefore if no sin is imputed, no need of sanctification: but, if it be demanded why Christ was not guilty of Adam's transgression? I answer, because Christ was before Adam, and Christ was not in Adam nor in his covenant, but Adam was in Christ and in his covenant, of which Adam and his covenant was a figure.

Now for this great mystery, how sin was laid on Jesus Christ! which chiefly consists in this:

First.

---

sin to Christ, nor on the part of Christ to whom it was imputed: not on the part of the Father, for he did not consider our criminal actions, which he placed to the account of Christ, as his acts, as perpetrated by him, but as our acts committed by us. Nor does this doctrine, on the part of Christ, include any mistaken conception in it, for it doth not suppose that he had a consciousness of the perpetration of those criminal actions which were imputed to him; or, that under the charge of them to him, he esteemed them acts that he himself had committed; therefore this doctrine is attended with no dangerous consequences relating to Christ, nor is any thing contrary to truth supposed therein respecting sin, which he was made for us. Besides, if guilt was not charged on Christ, his sufferings could not have been of a penal nature, for penal suffering under a charge



First. How sin was his.

Secondly. How the punishment of sin was executed upon him.

First. How sin became his:—I suppose this chiefly respects the suretyship of Christ; therefore let us enquire what he was, and if my light be not darkness, we shall find many besides the saddle in this point also.

Now, I find that suretyship signifieth a bringing or restoring a person again to the place or person appointed, as in Gen. xliii. 9.

Secondly.

---

of offence, and without a just imputation of guilt, cannot in equity be inflicted upon any subject; it is a most unrighteous thing to punish any considered as innocent, and therefore if it was not possible with God to impute sin to the innocent Jesus, neither could he inflict punishment upon him, and if Christ did not endure proper punishment, his sufferings were not, neither could they be satisfactory to the law and justice of God for our sins: of such necessity and importance is the doctrine of the imputation of sin to Christ, that we cannot be saved without it."—For this quotation, I acknowledge myself indebted to that excellent publication, called (and that with the strictest propriety) "*The Christian's Grand Treasure*." Profitable would it be to the church, were all the periodical publications that assume spe-

cious

Secondly. When a man is bound to pay another's debt, Prov. xxii. 26.

Thirdly. Sometimes they are bound for their good behavior, Isaiah ix. 6.

Now, Jesus Christ is a surety in respect of all these in their respective orders.

First. He is a surety in respect of the first; I state this doctrine, that the elect were stated in a covenant of life and death in Adam, through the suretyship of Christ. That Christ is a surety, is

*cious titles, conducted by such men, and embraced the same objects.*—

From the foregoing considerations, viz. the infinite love of God to his people,—the manifestation of that love in the gift of his Son,—the qualifications he received for the accomplishment of the end of his mission,—in the revelation of Jehovah's will,—in the redemption of the church from the damning power of sin, and the dreadful tyranny of Satan:—and this is effected by our being reconciled to God by the death of his Son.

In the accomplishment of this, the ever blessed Immanuel sacrificed his life,—that his offering might flow from a willing mind, however repugnant to the feelings of nature.—We find that a divine joy was set before him, the human nature having a powerful motive to endure sufferings, instantly closed in with the design of the Father!

Re-

is not denied; but of what is the mystery? I know it is common in every one's mouth, that Christ is a surety of the New Testament, but I have some cause to fear, that there are but few that know what the New Testament means.

Now, if we want sight let us look at the figure Adam, for there was a great difference between that covenant that God made with Adam, and between Adam and his wife. In that covenant of God with Adam, Adam was her surety, if he kept

---

Redemption was the end,—the sufferings of Jesus were to form the divine foundation,—the necessity of suffering, if it springs from the coercion of power, possesses no merit, but if it flows from a voluntary engagement, the necessity arises not from power as much as from an honorable attention to an existing covenant.——That which induced the Son to come in the flesh, was the eternity of his love,—that which induced the visible Jesus,—the man in whom the Godhead resided to die, we have expressed by the prophet Isaiah, thus, *When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands.*

Christ was, in consequence of his sanctifying himself for the sake of his people, to have a peculiar glory,—and that kind of glory too—which otherwise



kept himself, he kept her; so the weaker vessel has her life depending on the stronger; so what the serpent could not do to the stronger, he made the weaker an instrument to do; and if man was so fortified that the serpent knew he could not force him, but by his false and unseasonable doctrine persuades the weaker to eat, so brings him under the curse, much less durst he attempt Christ, but inclined the weaker vessel to eat, so by that means brought the death upon both the heads,

---

otherwise he could never enjoy.—In the anticipated accomplishment of his works—he refers to this glory:—*Glorify thou me with the glory that I had with thee before the world was.*

He herein could not refer to that unvariable, unconcealed, undiminished glory he had inhering in his nature as God,—but he must have referred to his mediatorial glory as the constituted head of all things.—The design of God therefore, was the glorification of his Son.—Dreadfully abhorrent would be the character of Deity if his heart could feel no tenderness, but in the death of his Son.—It were we that needed his meditation, and it was our situation that required the interposition of his blood; for such was our relation to that law, which sprung from the equity of the divine nature, that notwithstanding the mutations that attended us, the law remained the same in its nature and

heads, Eve on her head, Adam on his head; Adam's Eve brought the death on him, and Christ's Eve brought the death on him, at one and the same time. Whether Adam was present when the serpent was reasoning with Eve, or whether the serpent took her alone; we have nothing as I know of but Gen. iii. 6, And gave also to her husband; and he did eat. It seems as if he had been present; but however, whether present or absent, he did not use his wisdom and power

---

and demands; the inability of the human mind in consequence of sin, can never be alledged as a reason, why the law, contrary to its nature and the inflexibility of its requisitions, should relinquish its rights, and by an unworthy compromise conceal its demands.

The impossibility of obedience arising from the absence of every degree of power, entailed upon us the awful curse included in the penalty annexed to the transgression, "in dying thou shalt surely die."

The purity of the law, the perfection of its demands, and its contrariety to the natural bent and inclinations of the mind, the former being "spiritual," the latter, "earthly, sensual, and devilish," beget that in the carnal mind, which is called "enmity against God;" the removal of this enmity was one of the principal ends proposed.

power to uphold her; doubtless Christ was not far off when his Eve did eat, but did not use his power, but left her, being sufficient of herself.

Now for the matter.—Eve being in Adam when the law was given, as has been proved before, and so but one body, when Eve had eaten, the flesh and bones and body of Adam had eaten and transgressed. 1 Tim. ii. 14, *And Adam was not deceived, but the woman being deceived was in the transgression.* The faction is her's, but the

---

posed in the death of Christ.—To suppose that God was benefited by the death of Christ, is blasphemous as it iniquitously supposes a change.—On the other hand, to suppose that Christ derived no benefit—is as unjust as the other is blasphemous, *for this cause, upon this account God hath highly exalted him:* Upon what account? Because he died the death, or offered his soul a sacrifice for sin. This exaltation is inseparably connected with the final deliverance of his people from every kind of misery,—while they remain in a state of enmity against God—they cannot be happy; the happiness, to the possession of which we are introduced, consists in an intimate communion and fellowship with God; but can there be any communion between two parties, when their natures are contrary the one to the other, and their interests perfectly contradictory? Can two walk together



the offence is the man's, Rom. v. 12 ; for the man and woman is but Adam, Gen. v. 2 ; therefore when she had eaten, Adam had sinned, and is under the sentence of death, but she was not till he had eaten, for there was no opening of eyes, till he had eaten, Gen. iii. 7, *And the eyes of them both were opened.* Neither was there any knowledge of their nakedness till then, neither was there any shame one of another till then, for there it appears the woman was guilty of bringing death

---

together except they be agreed? Is there any communion between light and darkness? Can there be any reciprocal intercourse between a God of infinite purity, and a soul stimulated by his enmity to the vilest treachery, whose thoughts, whose actions, and whose converse have an immediate tendency to sully his government, and tarnish the glory of his name?—I say, there can be no *reciprocal* intercourse,—though man, while in this state, has no more communication with God, than if there had been no God to commune with. Yet, if God loved his people in the sense the scriptures represent it,—he is ever in the watchfulness of his care—in the tenderness of his compassion *with them*,—he bore them and carried all the days of old, to bring them into a state which may well be represented under the idea of a sphere of reception, all the obstacles that

death upon her head, because the Lord tells the serpent that, *the seed of the woman shall bruise his head*. Neither was Adam guilty by a personal act of his own, yet he must have died for the transgression of Eve, by virtue of that oneness she had with him, both by nature and by covenant. Neither did the sin of the elect make Christ guilty by a personal act, but by virtue of oneness, both by nature and covenant-compact. Neither could Eve's transgression make the posterity

---

that impeded the enjoyment of the exhibited blessings originated with us. When men talk of obstacles on the part of God—they are ignorant of what they affirm.—Will they inform us what these obstacles were? who removed them? when they were removed? and how were they removed? and in consequence of this removal, how is God exonerated from an obligation to the person or persons that removed them, and *capacitated omnipotence to be kind*? The impediments to our happiness were externally considered,—the requisition of law, and the demands of justice, internally,—the absence of righteousness, the positive existence of guilt, and the effect of the whole, the enmity spoken of, the external impediments were removed by the obedience of the Son of God. The prophetic representation of this is thus expressed,—“He shall obey the law and make it  

T

honor-

terity of Adam guilty, for she was not the head that belonged to Adam only, who was both her head and the head of all his posterity, but not in the same order or way; for though Eve's faction was *Adam's*, yet if all the posterity of Adam had eaten, they could not have laid Adam or themselves under a judicable sentence of death; for though Adam was head both of his wife and his posterity, yet the relation was different; for though Adam's wife and his posterity were in him when

---

honorable."—The result of that obedience, is righteousness; the effect immediately produced by that righteousness, as it applies to us connected with the law; "Christ is the end of the law for righteousness to every one that believeth."

Faith, or a belief of the truth, is the first effects of the spirit's operations upon the heart, who is the gracious agent in the removal of the enmity in question. Paul expresses it thus, "*By being alive once without the law, but when the commandment came, sin revived and he died.*"

Death to the expectation of happiness, arising from the energy of our imaginary virtue, is the immediate effect of divine light, the inward leprosy of the soul is discovered, the inveterate plague of the heart is brought to light, the best of our deeds, the purest of our thoughts are comparable to "filthy rags." Now the soul is, for the



when the law was given, yet it was in a different constituted way, for Eve was not made of any superfluous member of Adam's body, but of a necessary part, and of so needful a part, that he was but a perfect man with it, and imperfect without it; therefore Adam and Eve constituted but one perfect man, neither before her being taken out of him, nor after; but his posterity or seed were the superfluities of nature, so he was a perfect man without posterity, or he could have had

---

the first time, ready to subscribe to the truth of such a sentence, *behold I am vile.*

The villeness of his nature heretofore was concealed under that vail of darkness that held him in ignorance, the ignorance by which he was governed impelled him to hatred, his hatred to the end proposed of God in the redemption of the world, begat an increasing degree of enmity to the manifestive medium that God had instituted to convey the knowledge of salvation by the remission of all our sins. The confession of one in this point is the language of all, "I did it ignorantly in unbelief."

The Prophet referring to this part of the Holy Spirit's work upon the mind, informs us, in that day, *I will pour my spirit upon the house of David, and upon the inhabitants of Jerusalem, a spirit of grace and of supplication,—they shall look upon him*

had none ; so as Adam was a perfect man before he propagated, so was he a perfect man without them. The doctrine is this: That the seminal relation between Adam and his seed, could not make their eating his, suppose they had eaten, nor his eating to be theirs ; neither indeed could their eating have brought themselves under that sentence, thou shalt die.—I propose,

First. How their eating could not have ascended to Adam by generation.

Secondly.

---

*whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born.* And why are any in bitterness for an only son ? Why did David exclaim in all the emphasis of parental woe,—Oh, Absalom, my son, Oh Absalom, my son, my son, &c. ?—Why ? because he loved him.—For the same reason does that soul in whose heart the spirit of God hath planted an eye of faith, weep and feel all the wormwood of distress,—when a suffering Savior is brought to the view,—It first of all holds out a sure proof of the love of that God against whom he rebelled,—it contains the commendation of divine love,—“ God commendeth his love,—not by words—but by enabling the soul to form a contrast between the conduct of God towards us, and the state of our minds towards God ;”—“ in that while we were enemies,

Secondly. If Adam's act was his posterity, because he begot them, and so by generation, how was Eve guilty that never was generated?

Thirdly. Why was not Adam's posterity guilty of all his other acts as well as of that?

Fourthly. If Adam's acts were theirs' by generation, why are not his posterity guilty of all the acts of their immediate fathers?

Fifthly. If acts and habits are conveyed by generation, why are not all the acts of faith and  
grace

enemies,"—and according to our determination, irreconcilable.

Christ died for us,—his death applied, is the destruction of our enmity; this Paul acknowledges, when he gives an account of the end he had in view, and the motive that impelled him to renounce all for Christ—that he might be found in him, (in Christ) to know him, to feel the power of his resurrection, and to have fellowship with his sufferings. There is a divine partaking of his sufferings by faith, a divine planting in the likeness of his death, which produces that which Paul means, when he says, I am crucified with Christ —

The effect of such a discovery is a knowledge of the removal of those internal impediments to our happiness,—our guilt is removed by a divine righteousness,—the source from whence it sprang, was planned in eternity.—"Being justified the



grace in Adam, and in our immediate fathers conveyed so too?

Sixthly. If their eating had laid them under that sentence of death, how was Adam a head?

Seventhly. If he was not a federal head, how are all his posterity born in sin?

Eighthly. If his posterity are not born in sin, how doth all his posterity die in him, and many of them before they committed sin in their own persons?

Till

---

moment Christ undertook to die for us," by faith we have peace towards God.—The peaceful consequences of that plan is enjoyed in time, and that only by faith.

This part of our subject is beautifully illustrated by the parable of the prodigal son:—the prodigality of the son did not dissolve the relation, though it interrupted the communion between him and his father. The effect of that prodigality produced an unfitness for familiar intercourse with the family; but the interruption of communion, the unfitness for fellowship, neither rescinded the resolution of the parent's heart, nor prevented the individual at a proper season from having the best robe, the best entertainment. The prodigal therefore, incapable of sinning away his sonship, though he sinned away the declarative right of such a favor,—was as much the son of

the

Till those enquiries are answered, I conclude, that the sin of Adam cannot be ours by natural relation, nor conveyed by generation, but by imputation, neither is there the same cause for his posterity's eating to have redounded upon him, as there was for his wife's eating. I shall offer but one argument, and that is this:

If the man was not without the woman, nor the woman without the man, then the man could not receive the law without the woman, neither could

---

the father, when splashing his hands in the hog-trough and gathering the swinish husks, as he was when he extended forth his hand to his father, or an attending relative to ornament his finger with the sparkling diamond.

This is exactly the case of those that are sensibly qualified for an enjoyment of the divine comforts of religion. In themselves they are altogether unworthy, — in themselves they are altogether unfit, — the few rags, — the effect of their moral prodigality, are not only filthy, but filthy as they are, they are not sufficient to cover their nakedness, having been adopted into God's family in an eternal covenant, — there is a robe provided for them, — *"In the Lord shall all the seed of Israel be justified — and shall glory."*

This sensibly applied removes their guilt, — *"The blood of Christ cleanses from all sin."* — they are

could the woman eat without the man; but the former is true; *ergo*, Gen. i. 27, Gen. ii. 7, 1 Cor. xi. 11.

If it be objected that the husband cannot be guilty of the wife's sin, I answer, that there never was any husband and wife that had that relation that Adam and his wife had, (Christ only excepted) for the mystery of Adam and his wife is so intermingled, that the mystery is so great that it is inseparable, Eph. v. 32, though distinguished;

---

are now cloathed in the garments of salvation and blessed with the spirit of praise, instead of the heaviness of affliction. The consequence is, they are disarmed, and seeing all this produced by the death of Christ, *that he might reconcile both unto God (Jews and Gentiles) in one body the cross, having slain the enmity ther by: they mourn.*

The enmity, as was hinted before, is the necessary consequence of that awful ignorance that has violently seized every power of the mind. This enmity is slain or removed by the doctrines exhibited by the cross of Christ; the understanding is justly considered as the leading faculty of the soul; all its powers are under its government; when the mind is under the government of darkness, the works of darkness necessarily follow; but when that passage of scripture which contrasts the present with the past state of believ-



ed; for Eve has such a near relation to Adam, both by nature and by covenant-constitution, that her transgression makes him guilty, and yet leaves him pure in his own person, which was more than all the sin of his posterity could have done; just as though the Lord would plainly shew us, that when Adam fell, and all in him, that there was a part of mankind that was so nearly related to Christ, both by nature and covenant-constitution, that their sin was reckoned or accounted his,

2 Cor.

ers is verified in its experience, it embraces truth with joy, and looks to Jesus with gladness of heart. *And ye were sometimes darkness, but now are ye light in the Lord; walk as children of the light.*

Men in vain attempt to set their affections upon divine things, before their understanding are enlightened; truth must have an existence in the understanding, before it possibly can exist in the affection; yet it often exists in the understanding without sensibly existing in the affections of the mind; hence the children of God, with reiterated cries, repeat the prayer of David, *Restore unto me the joys of thy salvation, and with thy free spirit uphold me.*

The children of God know the reality of truth, its existence they can seldom call in question, but

its

2 Cor. v. xix, and yet left him pure from any personal act of sin. So as Eve was such a type of the church, that the mystery is inseperable, so is Adam and Christ inseperable, that the one cannot be well seen without the other.

From the premises, the doctrine is this, that Adam and Christ are the two crowned heads of all mankind. I suppose the doctrine in general will not be denied, but perhaps when I shall go down into particulars, I question not but the doctrine will

---

its influence upon their affections, is never powerful but as they are wrought upon by the spirit of God. This state of mind is aptly compared to a man walking in darkness. Then you'll object and say, how can a man walk in darkness, and have truth existing in his understanding?—How? just in the same manner as the affrighted traveller surrounded with the gloom of night, the stars deny their feeble rays, and even the glow-worm hides his luminous head to make the "darkness visible:," by-and-by a dreadful storm commences, the glare of the distant lightning shoots through the gloom, and opens a momentary prospect; it serves to discover all the horrors of his state, it is instantly succeeded by the tremendous growl of the discontented thunder, that deepens the gloom, that blackens the darkness; thus the feeble existence of truth in the understanding, without the sensible

will be questioned enough, therefore let me prove the doctrine in general.

As first, Psalm viii. 4, *What is man?* verse 6, *Thou madest him to have dominion over the works of thy hands, thou hast put all things under his feet.* That this is spoken of Adam appears from Gen. i. 26; that this is also spoken of Christ, appears from Heb. ii. 6, 7, 8, 9. Now for Adam in particular: the doctrine is this, that Adam was crowned with glory and honor; this I suppose will

---

sensible enjoyment of its blessings, convulses the mind and terrifies the soul of the believer; the understanding being a perceptive faculty, discovers objects at a distance, "*sees the land which is very far off.*" But seeing light at a very great distance, enlightens not my steps; the definable existence of truth in the understanding, brings no more comfort to the soul, than if it did not exist at all, unless a personal and circumstantial (by circumstantial, I mean that which is suitable to the circumstances I am in) application of it is made to the feelings of the mind, that which supported me yesterday, if I am not in the same circumstances, is not suitable to my present case: and indeed the promise seems to imply all this, *as thy days: suitable to the exigency of every day, will be the supporting energy of the divine government.*

The



will be credited in general, but let us enquire what glory and honor this was that he was crowned withal? He was crowned with the likeness of Christ, as has been proved before, and that to have all things subjected under him; but more particularly the doctrine is this:

First. That Adam had the glory of having the heavens and the earth committed to his will, whether they should stand or no; for this take Rom. viii. 20, 21, 22.

Secondly.

---

The state I would wish to have described, is the result of *divine silence*, or the suspension of the divine influence upon the mind. David, under the anticipated evils of the above situation, says, *Unto thee will I cry, O Lord, my rock; be not silent to me, lest if thou be silent to me, I become like one of them that go down into the pit.* This has given a temporary cause of triumph to the enemies of God's people, they never having been able to perceive a difference between an individual's becoming like one of them that goeth down to the pit, and they that are *actually* in that awful state. Do you ask, what difference can there be between the believer and the unbeliever, if this is the case? Let me reply, by enquiring, is there no difference between those two blind men that you see in the neighbouring street? you answer, they are both alike—equally incapable of discovering objects—  
equally

Secondly. He had the power to put the whole creation in pain and travail ; was not this a glory ?

Thirdly. He had the glory, to have the life of every creature under the heavens subject to him.

Fourthly. Which was the greatest of all, he had the glory of having the life and death of his posterity, or of all mankind in his hands, to dispose of them at his will ; he could kill, he could keep alive.

Fifthly. He had power to draw all men after him ;

equally incapable of guiding their footsteps ; they are so, but when you recollect that a time did exist, when one of them saw, and that there is an absolute certainty that he will see again, and that the other never saw, and possesses no hope, because he has no promise that he shall ever see ; you will form a very different estimate of the state of the one from the state of the other.

I recollect to have read, that a man who was born blind, upon being asked what was the nature of that colour which is called scarlet ? replied by saying, that he thought it was something like the sound of a trumpet ; but was the same question put to a man that once saw, though now perfectly blind, he by his reply would convince the enquirer, that he once saw it, therefore could define its appearance. Thus with the children of God, however low they may be reduced, they can

U

never

him; if he willed he could draw them all to eternal life, if he willed he could draw them all to hell, if he willed he could make them all righteous, or he could make them all sinners; *He had the keys of death and hell, and of life and glory: he opened and none did shut, and he shut and none did open.*

Now, was not this glory indeed? and all this glory he had by virtue of his being a constituted head; but this has been sufficiently proved before.

I argue

---

never forget what they have seen, though they see it not now, though they go mourning without the sun, though they anxiously enquire for the shadow of that rock that defends the sheep from the sultry heat, though they are wet with the showers of the mountains and expect to be shipwrecked every moment, safety will be the end of their danger. Safety springs not from the light they may enjoy; an absolute certainty of anchoring in the fair haven, does not arise from the profound calm that reigns upon the surface of that treacherous sea upon which they sail, though they have no light, though their shattered bark at last fastens between two stupendous rocks where two seas meet, which indignantly beat around, its haory foam indicates its rage, its dreadful roarings prove its power to destroy; though the ship is lost, yet they, though petrified with fear and dismayed by



I argue thus:—That if Adam's disobedience did make us sinners, and laid us under condemnation, and brought in death upon all his posterity, then his obedience must have been imputed to us for righteousness, had he obeyed, or the covenant would not have been reasonable and just; but it may be objected. How was it a righteous covenant, for all persons to be righteous or sinners, by one man's righteousness or disobedience?—I answer, that the righteousness of Adam must have been theirs

---

by distress, shall get safe to land, "though some on boards and some on broken pieces of the ship:" after they are safely landed, do they much care how?

"They sail o'er time's tumultuous main,  
 "Dependant on eternal care,  
 "Nor shall they fail the port to find,  
 "For God hath sworn to bring them there."

That such a state of mind is the believer's lot in this world; we need not call in question had we no evidence, but the result of our own experience in conjunction with the church of Christ; in every age we have God's gracious promises of its removal; if it did not exist it could never be removed, and the promise of its removal could never be a benefit.

theirs also, for if the covenant had required any other obedience than his, it might have required more disobedience than his. Now, if one man's disobedience has made them all sinners, then the covenant of life and death was made but with one man, but the former is true, Rom. v. 12, 19. Now, if the covenant was made but with one man, there is no man that could break it or keep it but that one man, but the former is true; Gen. ii.

---

God speaking to individuals situated in similar circumstances, informs them, that the time should come when he should *"appoint to them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."* Do these trials appear to us incompatible with the infinitude of Jehovah's love, the profound mysteries of his goodness, the unfathomable merits of a gracious Redeemer? Let the eye of observation explore in the spirit of enquiry, every region where any degree of happiness forms a part of their feelings, let it first of all fix upon him in whom all incommunicable attributes of deity inhere as his native right, from whence sprung his mediatorial glory,—from the agonies of the cross,—not a gem sparkles in his diadem, but received all its divine hues from the obscurity of his birth,  
the

ii. 16, 17, besides what is proved before.—The doctrine is this:

That none of Adam's sons could or can be justified by any personal act of theirs, for their personal obedience or disobedience was never required as the conditions of life and death, upon which the judicable sentence of life or death eternal should be passed. But to clear God in this point of imputation, I answer, that the disobedi-

the meanness of his parentage, and the ignominy of his death. And who can tell but that the different orders of all the angels might have felt a tremulous distress when they saw their comrades implicated in the foulest guilt, and chained for ever in the darkest dungeon—until it was revealed to them, that they were elected in Christ.—Do you see the innumerable company of saints cloathed in white,—they came out of the great tribulation—though plunged in many a dreadful ditch,—though their garments caused them to be abhorred while here,—yet their robes were washed in the blood of the lamb; they walk with God, for they are worthy, and we believe that we shall be saved even as they, for every temptation of Satan, with all its concomitant circumstances, shall answer the end of their permissive existence.—Respecting all our trials, we can only say,

“From all our affliction his glory shall spring,

“The deeper our sorrow, the louder we'll sing.”



ence of Adam is the proper act of their nature, though not the proper act of their persons; and so not imputed to their nature, for their flesh has eaten, but imputed to their persons, and that justly, being the proper act of their flesh. So if Adam had obeyed, his obedience would have been the proper act of their nature, and would have been imputed to their persons, and that justly. Dogs may bark at the moon, but this will remain a truth. My doctrine is this,—that Adam was crowned with all the glory that was due to man, and must have had all the honor from his family, or all mankind, as he that should be honored with the glory.

First. Of their health, peace, liberty, and Lordship over all the creatures.

Secondly. With the glory of their Righteousness, holiness, occupation, life spiritual, temporal, and eternal.

Now, as the apostle saith with respect to *Melchizedeck*, consider how great this man was, to whom the whole world must have brought their glory to.

We have hitherto considered the glory of the man, let us now consider the glory of the woman, for she is the glory of the man; and though she had not the glory that her own personal obedience or disobedience should make her righteous or unrighteous in a judicable sentence; I mean, to be justified or condemned in, as to eternal death, yet she

she must have had power over her head, so far as to bring him under condemnation ; but how is the mystery?

First. I observe, she was in the transgression, 1 Tim. ii. 14, but the offence is Adam's, Rom. v.

Secondly. She was in the transgression, that is, she had a hand in it, and the first hand too.

Now, if we observe the Apostle to Tim. ii. 12, we find that he will not suffer a woman to teach nor usurp authority over the man.

First. Because the man was first formed.

Secondly. Because *the man was not deceived, but the woman being deceived was in the transgression.*

I observe, that her being deceived was the cause of her transgression, or going out of bounds ; but Adam was not deceived, therefore knew what he did, for deceit is in opposition to true knowledge ; so that Adam did eat with knowledge, both of what he did eat it for, and of what would come of it, but Eve was deceived in both.

Now, why Adam did eat shall be handled by and by ; but I observe, that Eve is a part of Adam's body, though not a part of his person. Eve transgressed, the body of Adam transgressed also, but it was his person that was the substituted head of all mankind, so that except he personally sins his posterity cannot be sinners ; and I cannot see but if Eve had been part of his person as she was part of his body, that her disobedience must have

have been imputed to all her posterity as well as unto Adam.

Enough has been said before, but to clear it more,—Was Christ's obedience imputed to us, and our disobedience imputed to him, in one covenant or two? If but one covenant we need not wonder at this, being that Adam was a figure of him that was to come, Rom, v. 14.

Now let us enquire into this mystery, to what end Adam eat, being he was not deceived? Some may say he was not deceived by the serpent, but he was deceived by his wife. I answer, had he been deceived by his wife, that was deceived by the serpent, it had been all one, for he would have been deceived by the serpent, though more remotely; Eve by the serpent, and he by the serpent through Eve, which would have been all one; *but he was not deceived*, saith the Apostle, therefore he must have eat to the intentment of the covenant itself, for had he eaten to any other end, but to draw his wife and all his posterity with him, he must have been deceived. Now, if he was not deceived, then he eat in the full intentment of the covenant, but he was not deceived, therefore if he eat in the full intentment of the covenant, he did eat to draw all men after him: Let us look to the antitype Christ, John xii. 32, *And I, if I be lifted up from the earth, will draw all men unto (or after) me.* Why not as though he had said, the first man did well to disobey, to draw



draw all men after him; and I, why may not I obey, to draw all men after me? For if the kingdom of the Devil consisted in the *one*, the kingdom of God in the other. But why should Adam be so ambitious to draw all men after him? The antitype may yet serve, John xvii. 24, *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me.* So if Christ had not drawn all men after him, that they might be with him, they could never have seen the glory of his constituted body, nor the glory of his substituted headship. So Adam, had he not personally eaten, he might have died for the transgression of his body, but could not have made all men see the glory of his substituted headship, but he personally eating, has drawn all men after him, 1 Cor. xv. 21, 22, Rom. v. 12. This glory the Devil labors to observe, (2 Cor. iv. 4, Rom. v. 12 to the end) but both their glories will be manifest at the last day, for eternal life is but the glory of the one, and eternal death the glory of the other. So both these constituted heads were laid in the laps of their constituted bodies, which as *Dalilah* betrayed them both, so that how great soever Adam's glory was, it was in the power of Eve to deface. Let me illustrate this of Adam and Christ with a figure, for they run parallel; I choose *Sampson*, who was a *Nazarite*; *Dalilah* presseth him hard or earnestly, to tell her wherein his strength lieth; he

he tells her, that if they take to bind him, with seven green withs, that were never dried, that he should be as another man, Judg. xvi. 7. The Hebrew has it, *I should be as one*, signifying, that as long as he kept his *Nazarite's* vow he was more than one; that is, had the strength of more than one; but this I observe, that he tells her just as many green withs as he had locks, and just as many new cords as he had locks, and he had just as many locks as powers of the soul, which is reason, understanding, knowledge, judgment, memory, will and power to express itself.

Now, could the Devil provided *Adam's Dalilah* or Christ's with any reflecting act for their personal sins, they might have been bound; I mean the powers of their human souls had been imperfect, for it is guilt that weakens the soul.

Secondly. Or, could the cords made or twisted or contracted by others, have bound them; I mean, had the imputation of the transgression of their *Dalilah* made any imperfection in their souls, they would have been unfit to have acted as public heads; for how could Adam sin in a proper sense, if the powers of his soul had not been perfect? Besides, he was not deceived, but sin must properly be a free choice of the free will.—One argument I offer, if *Adam* was not deceived, then all the powers of his soul must be perfect, but the former is true: therefore,

Thirdly.

Thirdly. The weaving or binding of his locks with the web could not bind him or disable him; I mean, that though the perfection of every power was required in the obedience of Adam and Christ, these powers remain in their perfection; in Christ's obedience there was the perfection of every power; so there must have been in Adam, not only in his obedience, but in his disobedience. For my part, I cannot see how his disobedience could be disobedience properly, without the perfection of his powers; nor can I see how all his powers could be corrupted and his will free; nor can I see how any of his powers could be impotent till he had eaten.

Some tell us, that God created the will of men and angels free, but did not uphold the goodness of the will.

First. Query; What was that goodness of the will? Was it some created power in Adam to uphold his will good, or incline his will to good? If so, then he must have lost that before his will was free to evil as to good, for his will could not be free, if it was naturally inclined to good or evil.

Secondly. Or, was it some power in God to uphold his will? I argue further, this power was either promised or not promised; if not promised, Adam could not plead it; if promised, God failed Adam in the fall.

Thirdly. I observe, he could not be bound until the Nazarite vow was broken, that is, till his



his locks were cut, and that was *Dalilah* that did it too. How was this act of her's imputed to him? surely because he laid his head and committed himself in her lap; for had his locks been pulled or cut off by force, his strength could not have departed till his vow was broken. I have brought this only for an illustration.

Farther, I observe, that the distance of time between *Eve's* eating and *Adam's* eating, he is condemned by her transgression, though sinless in his own person, and she is perfectly righteous in *Adam's* obedience, though a sinner in herself. Just as Christ from the fall to his actual obeying, he was under the condemnation of his *Eve's* transgression, though perfect in himself, and she perfectly righteous in his obedience, though a sinner in herself, or how were the Old Testament saints justified? But to return, what glory was that that *Eve* had?

1<sup>st</sup>. She could not be a sinner in a judicable sense if her husband was righteous.

Secondly. She could not be condemned if her husband was just.

Thirdly. She could not be seperated from her God, except he was seperated.

Fourthly. She could not die if he lived.

Fifthly. The whole creation could not be cursed to her, except he brought the curse upon her.

Sixthly.

Sixthly. She was reputed righteous when he was a sinner.

Seventhly. She was righteous in a more glorious righteousness than her own.

Eighthly. She needed no act of her's to entitle her to it.

Ninthly. She was the mother of all living.

Tenthly. She had nothing to do but to admire her creator and her husband.

Eleventhly. She was the glory of the man who is the image of God.

Twelfthly. She had the glory to have the head and lord of the whole creation laid in her lap; I mean she had the power on or over him, that angels and devils could not have.

Let us enquire how far the power of *Eve* extended over *Adam*; I shall first speak negatively.

First. She had not the power that her obedience should be intermixed with his personal obedience, in any part of it.

Secondly. She had no power to make him personally unrighteous.

Thirdly. She had no power to help him to bear a part of the condemnation or death she had brought him under.

Fourthly. She had no power to know good or evil, Gen. iii. 6, 7.

Fifthly. She had no power to bring him under condemnation by any of her after acts.

Now positively, she had power over him to bring him under condemnation. Death that had the power of the life and death of both her and his posterity, and that the power to undo the whole creation. But let us enquire what power that was which she had, and how she came by it? I answer, it was not any internal power in her person, nor any intrinsical power in her actions, but a covenant-constituted power; Rev. xxi. 9, 10, 11, *Come hither and I will shew thee the bride of the lamb's wife.* Thus she came down from heaven, having the glory of God.

Now for the doctrine.—First. That when Adam fell, that the sin of the elect was not imputed to them; this is sufficiently proved before, but I enlarge:—I ask my opposer, had they been sent to preach to Adam in the garden, with the commission they have, what would they have preached to him? 2 Cor. v. 19. Whether would they have said, *God was in Christ*, or *God shall be in Christ*?

Secondly. Verse 20, would you say, we beseech you in God's stead, for he hath made him to be sin for thee? or, would you have said, for he will make him to be sin for thee?

Thirdly. Would you say, that God was in Christ, and would not impute sin to him? or, that God would be in Christ, not imputing sin to him? the one or the other you must have done; if the former, then his sin must have been imputed



puted to Christ, or tell me to whom it was imputed, for it must have been imputed to one or the other, either to the head or to the body. I argue;

First. If sin must be imputed to the head or to the body, and if it be not imputed to the body, then it must be imputed to the head; but the former is true, also the latter.

Secondly. If sin must be imputed to the head or to the body, and if it was not to the head till he actually died, then Adam and all from him to Christ, that went to glory, went to glory with their sins imputed to them.

Thirdly. If Christ was made sin, he must have been made punishment for sin, as in scripture sin is sometimes taken; or he was made the act of sin, or he was made a personal sinner, or he must be made sin, being the substituted head of his constituted sinning body.

First. It is foolishness to say, he was made punishment.

Secondly. It is as ill to say, his person was Adam's act.

Thirdly. It is blasphemy to say, he was personally a sinner, then he must be made sin by imputation. Had I been to preach to him, with the ministry I have, I would have told Adam, that though the act was his proper act, yet the offence was Christ's, by virtue of Christ's being a substituted head of a constituted body, as he him-

self had once been, and that he was the figure of him that was to come.

Let us see what the prophet Isaiah would have preached, that preached about eight hundred years before Christ came in the flesh: Isaiah would have preached and told him, as chap. ix. 6, *Unto us a child is born, unto us a son is given.* And chap. liii, Isaiah might as well have preached to Adam as he did to those in his days; verse 3, Adam, when thou didst hide thy face in the garden, thou didst hide it from him that came to publish unto thee this peace,—*surely he hath borne our griefs and carried our sorrows, but he was wounded for our transgressions: all we like sheep have gone astray, and the Lord hath laid on him the iniquity of us all; he hath borne, he was wounded; the Lord laid on him.* How is all this to be understood, but by virtue of a covenant-constitution?

Whoever opposes the doctrine must either say, that the sin of the elect was not imputed to Christ at all, or it must have been imputed some other way than by covenant-constitution, or that the covenant by which their sins were Christ's, was in order of contrivance after the fall. The two first I pass by because they will not meet that opposition the latter will.

First. But some may say, what need you labor so much for this point, if we own that the sin of the elect was Christ's by virtue of covenant-

nant-constitution? Is it not enough? I answer, to deny this, is all one as to bring down the covenant in time; for if the fall was first foreseen, and then a covenant of redemption contrived, this I say, brings down the covenant in time, for the fall must have time, and if the fall must have time, and the covenant of redemption after the fall, then the covenant of redemption must be brought in time; and it is not all the pretences of thrusting it into eternity, that will avoid a distance between the fall and the covenant of redemption, by virtue of which, the sin of the elect became Christ's. Now tell me whether I am beating the air in this point or no; for if it be this covenant that constitutes a body of head and members, and this covenant cannot be settled without the fall, and the fall must have seven days at least; so without eight days the covenant cannot be settled; so from the eighth day up to eternity, Christ is not a head, for he has no body, the body is no body, for it has not a head; this must necessarily follow upon the denial of my doctrine.

Secondly. If the sin of the body of Christ was not his by and in this order, the body of Christ was short of Adam's.

Thirdly. If the doctrine is denied, the body of Christ was not so secure as Adam's.

Fourthly. If the doctrine be denied, Christ was not a surety in the fall, but this I say,



as Adam was head and surety of Eve, Christ was head and surety of Adam, 1 Cor. xi. 3. I say then as the Apostle, I would have you know, *that the head of every man is Christ, and the head of the woman is the man.*

Fifthly. If the elect were not thus secured in Christ, before the fall, then the elect were beloved out of Christ.

Sixthly. They were chosen out of Christ to be put into Christ; the denial of Christ's suretyship, in Adam's covenant lets in these absurdities, with many others too tedious to mention; besides, it supposes a bridge over that gulph to pass over from heaven to hell. Let me comment upon that text, *Luke xxi. 23, And in hell he lifted up his eyes, being in torment, and seeing Abraham afar off and Lazarus in his bosom.* Why Christ is here called *Abraham*, both proves and illustrates the matter, for Abraham was the head of a constituted body, and a type of Christ, so that the bosom of Abraham here signifies that covenant, which as a bosom, embraced all his constituted body. Although this doctrine was by him and others denied, yet *in hell he lifted up his eyes, and seeth Lazarus in his bosom*; further I observe, that upon his desiring of *Abraham* to send *Lazarus*, *Abraham* answers him, verse 26, that besides, *Lazarus having had his evil things, and he his good, that there was a gulph fixed*, so they that were in that bosom that would pass to the damned, could not,

nor

nor they that were with the damned that would pass from them to that bosom could not.

First. I observe, that the cause why there is no passing from that bosom to the damned, nor from the damned to that bosom, is not because neither of them would, but because there is a gulph fixed. Now, what this gulph is, is the matter in hand? I think, of all the depths of the mystery of the gospel, this is the deepest, viz. the non-imputation of sin, so those that are in that bosom or covenant, God would not impute sin unto them, because he imputed it unto the head Christ.

Now, if Adam and all the elect in him had not been secured by this covenant or suretyship of Christ, they might have gone or passed over, but Christ tells us they could not although they would.

I offer but one argument; if none but Adam had power freely to try to pass over out of that bosom, and could not, then he and all the elect were secured by that covenant; but the former is true therefore. For who but Adam had ever the power of free will? or, whose sin was ever the conditions of death, but his? So we see that this is what the apostle saith, Rom. ix. 6, *So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy: verse 18, therefore, bath he mercy on wham he will have mercy, and whom he will he hardeneth. Rom. iv. 8. Blessed*  
is

*is the man to whom the Lord will not impute sin.* Psalm xxxii. 2, *Blessed is the man to whom the Lord imputeth not iniquity.*—Is not this the very unpassable gulph? for who can pass to hell, to whom the Lord imputeth not sin? So that I have, in short, confirmed the doctrine, that when Adam fell, he and all the elect were secure in Christ.

I pass to the next head: the second consideration is this, that the constituted body could not be condemned if Christ is righteous; I mean not an essential righteousness, I mean a righteousness which that law given to Adam, and on Mount Sinai was a form of.

I offer this argument: if the sentence of death by the fall passed upon Adam, and all the elect in him, did not separate them from Christ, the point is clear; but the former is true, Rom. viii. 38, 39.

Secondly. If the promise of grace and life made to Adam, Gen. iii. 15, and to all the elect, Tit. i. 1, 2, reigned through righteousness, the former is true, therefore the latter, Rom. v. 20, 21. Adam and the elect in him were righteous in Christ, when Adam fell, though Adam was a sinner and condemned, and all the elect in him.

Thirdly. If there is no condemnation to them that are in Christ, and if the elect chosen in Christ before the foundation of the world, the point is clear, but the former is true, so is the latter.

Fourthly.



Fourthly. If Christ could not be slain without the sin and condemnation of Adam were imputed to him, and if Christ was slain before the foundation of the world, the former is true, therefore the latter, Gen. xviii. 25, Prov. xvii. 15, Tim. iii. 16, Exod. xxiii. 17, 1 Peter i. 20, John i. 29; the point is gained, Acts iv. 28.

Fifthly. The elect could not be separated from God, except Christ was separated from him; I offer this for consideration.

Sixthly. If the law was added that the offence might abound, then grace was not stained nor at an end by the fall, but the former is true, Rom. v. 2.

Seventhly. If the fall did make way for grace to run in its proper channel, the fall could not separate, but the former is true, Isaiah xlii. 6, *I the Lord have called thee in righteousness*, saith the Father to his Son; as though he had said, I have offered glory and honor to Adam, when I substituted him a head to all mankind, and had he stood, he would have had the glory of being the righteousness and strength of his body, but he having lost it willfully, now I will perform my oath to thee, for the glory is thine by right, for Adam was head of his body, thou art head of Adam and thy body, thou art heir by nature, Heb. i. 2, 4; besides, he having lost it lawfully, I call thee to thy lawful right; Isaiah xlv. 23, I have sworn by myself, the word is gone out of my

my mouth in righteousness, and shall not return, unto me (*in thee*) every knee shall bow, for I am the Lord, that is my name; Isaiah xlviii. 8, I have power to give my glory to whom I will, *and my glory will I give to no other, nor my praise to graven images*; and this Adam was no more, Phil. 2, 10, 11.

Now, let us enquire what this glory is; I think Moses will tell us, Exod. xxxiii. 18, *I beseech thee, saith Moses, shew me thy glory*; ver. 19. *goodness, name, grace, mercy*; ver. 20, *face*; chap. xxxiv. 6, *the Lord God, truth*; Num. xiv. 17, *power, greatness*; Eph. iii. 14, *for this cause I bow my knees unto the Father of our Lord Jesus Christ*; ver. 16, *that he would grant you according to the riches of his glory*. As though he had said, according to the glory of that name, proclaimed the Lord, gracious, merciful; in short, as the Father had said, that he would give his glory to no other, so Christ received it. 2 Pet. i. 17, *For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, this is my beloved Son, hear ye him, or, in whom I am well pleased*. For he received from God the Father honor and glory, when such a voice came to him, *this is my beloved Son, hear ye him*, in opposition to Adam and Moses. The doctrine is gained, that Christ was the proper channel for grace to run in.

One argument more: if Christ has been the dwelling-place of all the elect in all generations, then Adam and all the elect dwelt in Christ, even when they were all in Adam, and Adam in his own covenant, but the former is true, Psalm xcii. 1, 2. This may satisfy that Adam dwelt in Christ before Adam was in covenant.—I pass to the fifth head.

The first doctrine is this; that the creature could not be cursed, nor the body of Christ, except Christ had sinned: come and see, for the truth of this appears in Eve, for the punishment of her eating was not laid on the creature, but upon herself, Gen. iii. 16, which consisted in the following particulars:

First. *To the woman he said, I will greatly multiply thy sorrow, and thy conception; in sorrow shalt thou bring forth children, and thy desire shall be to thy husband, and he shall rule over thee.* Whether he speaks this to her as the mother of all mankind, or, as she was the mother of the universal church, is the question.

I answer, not the first; my reason is, because the promise of life made to her before, in the foregoing verse.

Secondly. Because the seed of the serpent was distinguished from her's before.

Thirdly. Because here is a renewing, or a ratification of their marriage or covenant, with new obligations to her duty, which none out of the



the church have a right unto, Gen. vi. 1, 2, 3; Rom. ix. 4; Eph. ii. 12. So it runs parallel with Christ and his church; for though Adam was in covenant with God when Eve was in him, yet was he not in actual covenant with her, till she was taken out of him, and a distinct person from him. So, though Christ was in covenant with his Father before his body was distinguished from him, yet was he not in actual covenant with her till she was distinguished from him.

Now whether the covenant between Adam and Eve was broken by the fall, is a point disputable; but this I know, that if God had given them immediately the wages of their sin, their marriage would have been nullified with a vengeance; but here lies the point, whether they had broken their marriage knot, or whether they had lost all right to it, and its benefits, and its privileges and blessings?

I boldly state this doctrine, that Adam and Eve lost for themselves and all theirs, the benefit of marriage, which is comfort of life, both spiritual and corporal, and the privilege of lawful society, to propagate children till they had renewed or ratified their covenant, after the order of that covenant. *Seek the kingdom of God first, and all things shall be added unto you.* If whilst they were without Christ, they were aliens, that is, one of another kingdom, Col. i. 13, and strangers from the covenant of promise, then they that are without

without Christ have no right to marriage, but the former is true. *Ergo*, Eph. ii. 12. It is a plain case, deny it who can, if all the promises of God be in Christ, then all that are without Christ can plead no blessing promised, neither temporal nor spiritual, but the former is true; 2 Cor. i. 20, John i. 14, *ergo*. Now the covenant between Christ and his church, and that between the man and the woman, run parallel; but whether they are conditional or no, is a point very disputable if they run parallel; if I clear the one I clear the other.

As for the covenant between Christ and his church, some say, it is a covenant of works, some a covenant of grace; some say it is an universally initiating covenant, that took in all the posterity of Adam; but I shall examine these shortly.

Again, some say that this covenant was made with *Adam*, with *Noah*, and with *Abraham*; but I shall prove (by assistance) that it was not an universal covenant of works, nor of grace, that was made with *Adam*, with *Noah*, and with *Abraham*. I shall begin with *Adam*.

First. If Adam and his were denied the seal of a covenant of works, then no covenant of works was made with him after the fall; but the former is true, Gen. iii. 22, 23, 24, therefore,

Secondly. If Adam in his perfection could not keep the easiest covenant, then it was not to be expected he could keep it after the fall.

Y

Thirdly.

Thirdly. If mercy and grace is revealed to him immediately after the fall, then it was no covenant of works made with him.

Fourthly. If God could not enter into a covenant of works with him, without falsifying his own word, *thou shalt surely die*, then God did not enter into a covenant of works with *Adam* and *his*, but the promises are true, Gen. ii. 17, Rom. v. 12, 13, therefore no covenant of works could have been made with Adam after the fall. Now let us see if it was the covenant of grace.

First. If Adam received grace through the seed of the woman, then the covenant of grace was not made with *Adam*.

Secondly. If the promise of grace be made to and through the seed of the woman, then *Adam* is excluded from having a hand in the covenant of grace; but the former is true, Gen. iii. 15.

Thirdly. If the seed of the woman was distinguished from the seed of the devil before the promise is made, then the seed of the devil is as much excluded as the devil himself, so no universal covenant of grace is made with Adam; but the former is true, Gen. iii. 15.

Therefore, now if there was no covenant of works nor of grace made with Adam after the fall, then there was no covenant of works or of grace made with *Noah*, nor *Abraham*; but the former is proved, (except it can be proved that God has changed his constitution); but if the covenant of grace  
had



had been made with Adam, Noah, and Abraham, then is there three heads of the covenant of grace, which is absurd. I assert, that the promise made to Adam, to Noah, and to Abraham, was one and the same ministration, only clearer and clearer as shall appear. I say, that this promise in Gen. iii. 15, last clause, was the ministry to Noah. I think one argument may serve as the scripture gives no account of any other, even to the apostle *John's* time, then that clause contained the ministry of the church in all ages, but the former is true, 1 John iii. 8, Tit. i. 2. Seeing the ministry is but one, from the *alpha* to the *omega*, let us consider what is contained in it, *I will put enmity between thee and the woman, (meaning the church, Rev. i. 2.) and between thy seed and her seed.*

First. Here is election preached which is still a part of the devil's punishment.

Secondly. There is an enmity put between them, I mean, *between his seed and her seed*; this is yet a farther punishment, and in these words is contained the church covenant; for if the Lord has put an enmity between them, the seed of the woman, to whom the promise of life is made, can have no fellowship with the seed of the serpent; for the Holy Ghost will not have them to have fellowship with devils, 1 Cor. 10, 11. Thus when Seth was born, the church had another seed instead of Abel, whom the seed of the devil had slain. Gen. iv. 25, 1 John iii. 12,

*And Seth begat Enos, then began men to call on the name of the Lord, or call themselves by the name of the Lord, Gen. iv. 26 ; from hence the seed of the church were called the sons of God. Now, the mingling of these two seeds together brought the deluge upon the whole earth, so God began his church again, (but the enemy sowed his seed here too, which soon appeared, Gen. ix. 25.) with great amplification of its mystery, and confirmation of its truth ; he amplified it, in that he smelled a sweet savor in Noah's offering, and said in his heart, I will not again curse the ground for man's sake. Belike he had cursed it before for man's sake, but now for man's sake he would curse it no more.*

Now, that he cursed the ground for man's sake, read Gen. vi. 5, 6, 7 ; that he would not for man's sake curse it no more, read Gen. viii. 21 ; so that man was the cause of its cursing, and man was the cause that God would curse it no more. Gospelize this to Christ, the head of the seed of the woman, then we may see that the mystery of Adam's ministry was amplified to Noah, and all this, neither the covenant of works or the covenant of grace.

Let me vent out my rapture a little with the Apostle, Rom. xi. 33, *O the depths of the riches both of the wisdom and knowledge of God ! how unsearchable are his judgments, and his ways past finding out.*

Now

Now for its confirmation, I mean the confirmation of the ministry of the promise of life made to Adam, was still further confirmed to *Noah* and the church by the bow, than to *Adam*, Gen. ix. 13. Now, this bow was a confirmation of the ministry of the church, Isaiah liv. 9, 10; they that can see no more in this bow than barely a seal that God would never destroy the world more by water, may well be reckoned with those, Isaiah xxxiv. 15, 16, 17, *There shall the great owl make her nest, and lay and hatch, and gather under her shadow; there shall the vultures also be gathered, every one with her mate.* The vulture, though a winged fowl, yet always looking downwards for her prey; the owl, though she has great eyes; the light dazzles her sight: read the other two verses. What though the world be secured from water by this covenant, yet it is in danger of fire every day. I say, that the ministry of the church was farther confirmed to Noah than to Adam; for it is confirmed to Noah with a bow, which signified an Oath, as shall be proved; though I do not think that the promise to Adam was without a seal; but what that seal was is the question.

First. I observe, that Adam was naked, before the fall as well as after, but only they were not ashamed, because they knew it not. Compare Gen. ii. 25, chap. iii. 11. So they could not know there was such a thing as being clothed. I observe, that they sewed fig-leaves together and made them.



*themselves aprons*; but this is before God came into the garden, so doth all the sons of Adam to this day; if they can but get a few leaves of duty to cover their nakedness, they think they are prepared for God, come when he will; but to know the necessity of being clothed they did not know.

Secondly. The promise was not yet made, therefore their fig-leaved aprons could be no seal. I state this doctrine, that it is not all the works and obedience of the sons of Adam that can be a seal of the promise of life. I know I shall be opposed in this, but I value not, I desire but one argument, thus, If it be the promiser's prerogative to seal his own grace, then the receiver of grace has none. I thought to have offered no more, but another offered itself so directly to my service, that I cannot well pass it by. If a seal be to confirm the immutability of the counsel of the promiser, then the receiver of grace cannot by any grace received seal the promise; but the former is true, Rom. xv. 8, Heb. vi. 17, therefore it must be the promiser that seals. But I return to Adam; I observe, that after God has given Adam the promise of life, and before he turns him out of the garden, and denies him the tree of life, which was the seal of the covenant of works, he made them coats of skins and clothed them; but now what skins these were is the question? I conceive that God prepared them himself, or instructed Adam to do it, but I rather think

think that God inspired Adam to offer sacrifices, and so cloathed them with the skins of the sacrifices: my reason is this, because *Cain* and *Abel* offered sacrifices, and we do not read of any command they had. Now we must say they were commanded by God, or by imitating their father. Now if it cannot be proved they were commanded, it is the more probable they had it from their father; if there be any proof for the command, let it be produced. I will be bold to say, they had it from their father, as the seal of the promise of life.. I shall prove it by such consequences, that it will put the opposer beyond confuting it. I argue thus: If *Abel* offered sacrifices, the sacrifices must be significant, or its virtue must be intrinsical in itself; but the former is true. Gen. iv. 4, If *Abel* offered sacrifices by faith, he must believe in the thing signified and sealed by his sacrifices, or in its intrinsical worth and virtue; in its intrinsical worth and virtue it was not, for then *Abel's* offering and *Cain's* had not differed.

Secondly. Had *Abel* believed in the intrinsical worth and virtue of his sacrifices, he had trodden the promises of life under foot, therefore he offered it as the seal of the promise of life made to *Adam*. Now oppose who can. So I say *Adam* and *Eve* were cloathed with the skins of their sacrifices, as a seal of the promise, yet the promise or mystery was further confirmed to *Noah*, for that  
was

was confirmed by oath. It is true we have no account of an oath in *Genesis*, but only of a bow in the cloud, yet *Isaiah* tells us that God swore, *Isaiah* liv. 9, *For this is as the waters of Noah unto me, for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee nor rebuke thee.* I observe that word *this*, for *this is as the waters of Noah*. What this? this that he was a going to say, *for as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I will not be wroth with thee, nor rebuke thee.* He swore to Noah that the waters should no more go over the earth; but to whom he swore that he would not be wroth, is the question. Not to Noah, for then there needed not to have been is and so. I state this doctrine, that the one is the original, and the other an abstract or copy, the thing is plain; but which is the original is my matter in hand. I answer, that God had sworn that he would not be wroth with that thee, before he did swear to Noah, that *the waters should no more go over the earth*. Now this thee must either respect a singular person, or a singular body; if we say this thee respected only the singular person of Noah, then it had been in vain for God to have comforted his church with an oath, in which they were not concerned.

Secondly. If that thee was a body, that God swore to Noah, for that he would not be wroth with,



with, then I ask the bigness and substance of that body? If universal, God must be foresworn to *Noah*, in any that perish, for they cannot perish without wrath; if a particular body, then every particular person of that particular body must believe that God must lie to *Noah*, if he be angry with them, and so make *Noah* the object of faith. But one argument more, If it was a peculiar covenant with *Noah*, then must every one that are saved have such a peculiar oath made to them. Let any of those that are of this judgment produce their witness.



MARTIN

## MARTIN LUTHER'S LETTER

ON

*Predestination.**more*

ERASMUS having said, respecting PREDESTINATION, what can be more useless, than to publish this paradox to the world? namely, that whatever we do is done, not by virtue of our own free will, but in a way of necessity, &c. What a wide gap does the publication of this tenet open among men, for the commission of all ungodliness! What wicked person will reform his life? Who will dare to believe himself a favorite of heaven? Who will fight against his own corrupt inclinations? Therefore, where is either the need or the utility of spreading these notions from whence so many evils seems to flow?

LUTHER thus replies:—"If, my *Erasmus*, you consider these paradoxes (as you term them) to be no more than the inventions of men, why  
are

are you so extravagantly heated on the occasion? In that case, your arguments affect not *me*; for there is no person now living in the world, who is a more avowed enemy to the doctrines of men, than myself, but if you believe the doctrines in debate between us to be (as indeed they are) the doctrines of God; you must have bid adieu to all sense of shame and decency, thus to oppose them. I will not ask whither is the *modesty of Erasmus fled*? But, which is much more important, where, alas! are your *fear and reverence* for the Deity, when you roundly declare, that this branch of truth which he has revealed from heaven, is at best *useless* and unnecessary to be known? What! shall the glorious Creator be *taught* by *you*, his creature, what is fit to be preached and what to be suppressed? Is the adorable God so very defective in wisdom and prudence, as not to know till you instruct him, what would be useful and what pernicious? Or, could not he, whose understanding is infinite, foresee previous to his revelation of this doctrine, what would be the *consequences* of his revealing it, till those consequences were pointed out by *you*? You cannot, you dare not say this. If then it was the divine pleasure to make known these things in his word, and to bid his messengers to publish them abroad in the world, and leave the consequences of their so doing to the wisdom and providence of *Him*, in whose name they speak, and whose message they declare?

*Who*



*Who art thou, O! Erasmus, that thou shouldst reply against God, and say to the Almighty, what doest thou? Saint Paul discoursing of God, declares peremptorily, whom he will he hardeneth, and again, God willing to shew his wrath, &c. And the Apostle did not write this to have it stifled among a few persons, and buried in a corner, but wrote it to the christians at Rome, which was in effect bringing this doctrine upon the stage of the whole world, stamping an universal imprimatur upon it, and publishing it to believers at large, throughout the earth.*

What can sound harsher in the uncircumcised ears of carnal men, than those words of Christ, *Many are called but few are chosen*; and elsewhere, *I know whom I have chosen*. Now these and similar assertions of Christ and his Apostles, are the very positions which you, O! Erasmus, brand as useless and hurtful, you object. *If these things are so, who will endeavor to mend his life?* I answer, without the Holy Ghost, no man can amend his life to purpose. Reformation is but varnished hypocrisy unless it proceeds from grace. The elect and truly pious are amended by the spirit of God; and those of mankind who are not amended by him, will perish. You ask, moreover, *Who will dare to believe himself a favorite of heaven?* I answer, it is not in man's power to believe himself such upon just grounds, till he is enabled from above, but the elect shall be so enabled; they

they shall believe themselves to be what indeed they are; as for the rest who are not endowed with faith, they shall perish, raging and blaspheming as you now do. But you say, *these doctrines open a door to ungodliness*: I answer, whatever door they open to the *impious* and *profane*, yet they open a door of righteousness to the *elect* and *holy*, and shew them the way to heaven, and the path of access unto God. Yet you would have us *abstain from the mention of these grand doctrines*, and leave our people in the dark as to their election of God; the consequence would be, that every man would bolster himself up with a delusive share in that salvation, which is supposed to lie open to all, and thus genuine humility and the practical fear of God would be kicked out of doors.

This would be a pretty way indeed of *stopping up the gap*, Erasmus complains of! instead of closing up the door of licentiousness, as is falsely pretended, it would be in fact opening into the nethermost hell. Still you urge, *where is the necessity or utility of preaching predestination?*

God himself *teaches* it, and commands us to teach it, and this is answer enough. We are not to arraign the Deity, and bring the motives of his will to the test of human scrutiny, but simply to revere both *Him* and *it*. He who is all-wise and all-just, can, in reality, (however things appear to us) do wrong to no man, neither can he

do any thing unwisely or rashly, and this consideration will suffice to silence all the objections of truly religious persons.

However, let us for arguments sake, go a step farther. I will venture to assign, over and above, *two* very important reasons why these doctrines should be publicly taught: 1, *For the humility of our pride*, and the manifestation of divine grace. God hath assuredly promised his favor to the truly humble. By truly humble, I mean those who are endowed with repentance, and despair of saving themselves; for a man can never be said to be really penitent and humble, till he is made to know that his salvation is not suspended in any measure whatever on his own strength, machinations, endeavours, free will, or works, but entirely depends upon the free pleasure, purpose, determination, and efficiency of another, even of God alone. Whilst a man is persuaded that he has it in his power to contribute any thing, be it ever so little, to his own salvation, he remains in carnal confidence: he is not a self-despairer, and therefore he is not duly humbled before God; so far from it, that he hopes some favorable juncture or opportunity will offer, when he will be able to lend an helping hand to the business of his salvation.

On the contrary, whoever is truly convinced that the whole work singly and absolutely dependent on the will of God, who alone is the *author and finisher*

of



of salvation, such a person despairs of *self-assistance*; he renounces his own will and his own strength; he waits and prays for the operation of God; nor waits and prays in vain. For the *elects'* sake therefore, these doctrines are to be preached, that the chosen of God being humbled by the knowledge of his truths, self-emptied and sunk as it were into nothing in his presence, may be saved in *Christ*, with eternal glory.

This then is one inducement to the publication of the doctrine, that the penitent may be made *acquainted* with the promised grace, *plead* it in prayer to God, and *receive* it as their own.

2, *The nature of the Christian faith requires it.* Faith has to do with things not seen. And this is one of the highest degrees of faith, stedfastly to believe that God is infinitely *merciful*, though he saves (comparatively) but few and condemns so many, and that he is *strictly just*, though of his own will he makes such numbers of mankind necessarily liable to damnation. Now there are some of the unseen things of which faith is the evidence; whereas was it in my power to *comprehend them*, or *clearly to make out*, *how* God is both inviolably just and infinitely merciful, notwithstanding the display of wrath and seeming inequality in his dispensations respecting the reprobate, *faith* would have little or nothing to do. But now, since these matters cannot be adequately comprehended by us, in the present state of imperfection,

perfection, there is room for the exercise of faith. The truths therefore, respecting *predestination* in all its branches, should be taught and published; they, no less than the other mysteries of the christian doctrine, being proper objects of faith on the part of God's people." See Toplady's *Zanchius*, p. 97.



HEYDON, PRINTER, PEYMOUTH-DOCK.